

March 1960

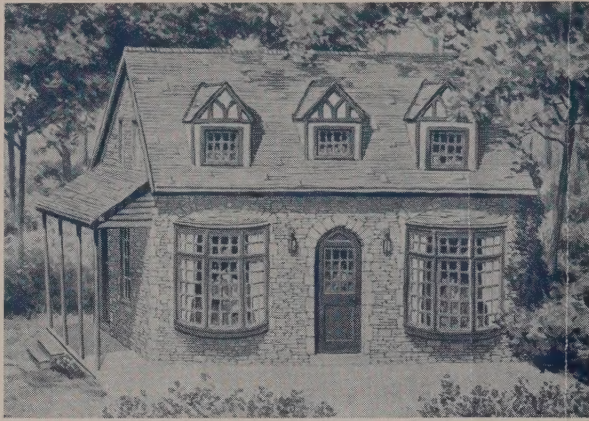


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Ministry to
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A Feature Section (See pages 4 to 10)





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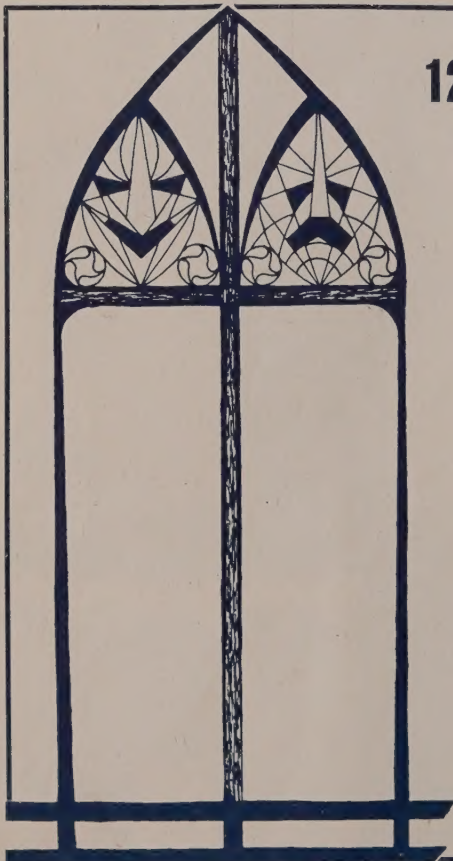
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International Journal of Religious Education is an official publication of the Division of Christian Education, National Council of Churches, and is a member of The Associated Church Press.

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EXTRA COPIES OF THIS ISSUE: 100 or more, 25¢ each;
20-99 copies, 30¢ each; 6-19 copies, 40¢ each; 1-5 copies, 50¢ each.

EDITORIAL AND ADVERTISING OFFICES: *International Journal*, National Council of Churches, 475 Riverside Drive, New York 27, N.Y. CIRCULATION: Box 303, New York 27, N.Y.

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Note: The Chapel at the Methodist Student Center, University of Texas, shown on the February cover, was designed by Henry Steinbomer, architect, and not by Harold E. Wagoner, as stated. The Editors regret this mistaken designation.

Unless otherwise indicated, Scripture is from the Revised Standard Version



Merrim from Monkmeier

Editorials

V. E. Foster

"Help young America grow in freedom"

THIS is the "theme line" chosen for the Golden Anniversary White House Conference on Children and Youth to be held in Washington, D.C., March 27 to April 2, 1960. This, the sixth conference of its kind, was called by President Eisenhower. The first White House Conference was held in 1909, at the call of President Theodore Roosevelt.

Over 2,000,000 persons all over the United States have been engaged in preparatory studies, seminars, surveys, and reports, and in planning for the Conference. About 7,000 persons will attend, including 700 young people and 500 international guests.

The purpose of the 1960 Conference is "to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." The focus of the Conference will be "on the effects of our rapidly changing world on the development of our young . . . on appraising and reappraising the values and ideals we live by . . . on studying the factors that influence individual fulfillment—family, religion, education, health, community life."

Seven volumes have been prepared for use in connection with the Conference. These can be ordered from Conference headquarters, 330 Independence Avenue S.W., Washington 25, D.C. (Pre-Conference price to March 1, \$10.)

Pre-Conference studies indicate that more people are disturbed over juvenile delinquency and its companion problems than with any other of the forty subjects to be considered. Other subjects of greatest concern, in order, are the emotionally disturbed, the retarded, religious and spiritual life of children, establishing values and ideals,

improving school curriculum, vocational guidance, and handicapped children.

Ephraim R. Gomberg, Executive Director of the Conference, emphasizes that "the Conference is more than five-day meeting . . . it is an eleven-year process of study and action . . . and will continue until the next Conference in 1970." The concerns of this conference must become increasingly our concerns, as we work in our church and communities to minister in God's name to all.

New feature section

THE STAFF and editorial board of the *Journal* wish to thank the members of the National Denominational Executives' Section of the Division of Christian Education for a suggestion which they think *Journal* readers will like. Because of the great popularity of the special issue of the *Journal*, it is thought that a feature section in each of the other issues will help subscribers to make maximum use of the magazine. We shall try out the idea and hope that readers will give us their appraisal of it. Although we may not be able to have one in every issue, we will have features as regularly as possible and will announce them in advance.

The February issue contains a sixteen-page feature on "Planning for Better Christian Education through Buildings and Equipment." The current number contains a feature on "Ministry to Children on the Streets and the Followers of the Crops." The April issue will contain one of two possible features which cannot be announced until about February 16. The May number is to be a special issue on "Education for Mission." In June there will be a feature section on "Weekday Religious Education in Your Future." Other features will be announced soon. Suggestions from *Journal* readers concerning features they need will be welcomed by the editors. Features will vary in length, but will give special treatment to important subjects without limiting the broad coverage which the *Journal* attempts to give to Christian education in the local church.

Sixteen years on the *Journal* Board

THE NAME of Philip C. Landers first appeared in the list of members of the Editorial Board of the *Journal* in the May 1941 issue. Except for the period of two and a third years from December 1952 to March 1955, when Dr. Landers left the Division of Christian Education to carry out responsibilities in the office of General Administration of the National Council of Churches, his name has been in every issue. Dr. Landers recently completed an assignment in the Division of Christian Education, and early in January 1960 became a special assistant in General Administration. He now terminates his service on the Editorial Board.

Only three other persons have served longer on the Board: Dr. Percy R. Hayward, Editor Emeritus; Lillian Williams, Managing Editor; and John B. Ketcham. I am sure that I speak for readers as well as for the staff on the Editorial Board in expressing profound gratitude to Dr. Landers for his continuous and continuing devotion to the needs of leaders in all aspects of Christian education and for his service to and through the *Journal*.

Dr. Landers was a subscriber to the first issue of the *Journal*, October 1924. He has written articles for the magazine and has provided many of the ideas which have contributed significantly to its service to the churches of many denominations and countries. We thank him and wish him well in his new responsibilities.

THE EARLY CHURCH FATHERS believed that all men are "called" by the living God, through Christ, to dedicate their lives to his service. Paul (in Ephesians 4:2) summed up the whole doctrine of Christian vocation in this plea: "I . . . beg you to live a life worthy of the calling to which you have been called."

This means that each one of us who professes belief in God and his Christ is obligated, by his voluntary act of commitment, to glorify God in everything he plans and does. This divine obligation rests not only on those who are set apart for full-time religious service, such as clergymen, missionaries, religious education directors, and seminary professors, but also upon all laymen and laywomen. Housewives, office secretaries, farmers, day laborers, business executives, school teachers, scientists, mechanics, students—every Christian is in duty bound, by a sacred covenant with his Creator, to live for God and for his express glory. This is the highest meaning of Christian vocation.

"Let no Protestant man think that God 'cares more' for clergymen than for laymen, or finds their service gives greater praise of his name," says John Oliver Nelson. We are all "called" to be ministers and servants of God. Our clear understanding of this "call," if this holy obligation upon each one of us in the Church, would result in more devout living, and a larger increment of earnest, enthusiastic teachers and workers for Christ in his Church and in character-building agencies.

No institutions outside of the Church and the home need the "call" to Christian vocation more than do our public schools and colleges. Our teachers are potentially co-creators with God in building a community of citizens whose duties are, first, to obey and glorify God; and second, to give their lives in service for the well-being of their fellow men. If our teachers believed this and acted accordingly, we would experience an era of spiritual progress such as the world has never enjoyed.

Protestant Christianity has built private and public schools and colleges that all in the community might know the truth, believing profoundly that only truth can make men free. We believe further that "ultimately all truth is one; that all life, history, and culture are measured by the Infinite God," and find their meaning in him. Therefore men who seek knowledge or skills of any kind, who strive to know and to understand the laws of nature and their operations, and to share this knowledge, are all alike

Who are the "Called"?

by William J. FAULKNER

Minister, Congregational Church
of Park Manor, Chicago, Illinois

required by God to dedicate, to consecrate their knowledge, their power, to him.

This has been the secret, the genius of our Western civilization. Norman Cousins says, "The young men who designed the government of the United States . . . connected their spiritual beliefs to political action. They saw no walls separating science, philosophy, religion and art."¹ I fear we have strayed from these early concepts which helped to build a strong nation of free people.

Our schools were founded by the churches that the minds of the people might be trained to know the truth about our universe, to honor, love, and serve God as its Creator and Ruler, to know that the whole of life is in the hands of the Lord, and to realize that, to build a free society in a free land, a man must have faith in both God and man. Anything less was to invite disaster.

Now evil days are befalling our nation. Because we have dropped religion from our educational system and from many of our homes, a new philosophy has taken over. It is a materialistic worship of things. The \$ sign is our symbol of success. "Learn more to earn more" is our slogan. Our educational aims seem to equip the

student not so much to serve, as to get more things.

The slogan, "Better things for better living," is beginning to mock us. Some of us do not hesitate to use evil means to secure these "better things." Too many of us in the struggle are gaining the world and losing our children. This price is too high. J. Edgar Hoover, head of the FBI, informs us that since 1950 crime in the United States has increased 43 per cent. He reports that, in 1956, persons seventeen years old and younger were accountable for 24.2 per cent of the robberies, 53.9 per cent of the burglaries, and 66.4 per cent of the auto thefts throughout the nation. Mr. Hoover added, "People for the most part commit crimes because they do not have the moral stamina and traits of character to withstand temptation. The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love him and serve."

To stem this evil tide, all of us—fathers and mothers, clergy and laymen alike—should rediscover our Lord Christ through devout reading, prayer, and worship. We must learn anew, through him, that each of us is "called of God," to love him, obey him, and glorify him through our daily vocations. Each of us alike is a coworker with God, obligated to create a moral and spiritual community for the well-being of all. Otherwise we are defaulting as Christians.

¹From *In God We Trust—The Religious Beliefs and Ideas of Our Founding Fathers*, by Norman Cousins, Harper and Brothers, 1958, page 1.



Ministry to Children on the streets

A JOURNAL FEATURE SECTION



Followers of the crops

With church schools overflowing, we sometimes forget the millions of children who rarely see the inside of a church. Some of these boys and girls, whose parents work all day, roam the streets of cities after school and during the summer. Other children travel with their families as agricultural migrants and have little contact with settled communities. Both groups need opportunities for Christian education which can be given by local churches willing to reach out to them. The feature section which follows suggests ways in which churches can minister to children in city streets or in fields and orchards.

Children on the streets

by Louise Caron KELLEHER

Kindergarten Superintendent, National City Christian Church, Washington, D.C.

THE VACATION CHURCH SCHOOL with which I have been concerned for the past nine years is in a downtown area of a large eastern city. Two Protestant churches of different denominations, located on opposite sides of the street, cooperate each summer in a two-week program. The children of our own church families live in suburbs and usually go to vacation church schools near their homes. Most of those attending our school are either children of the teachers or residents in the community around the churches. Since the neighborhood has become increasingly inhabited by Negroes, the school is racially integrated. The two congregations sponsoring the school are the Luther Place Memorial Church and my own, the National City Christian Church, both downtown in Washington, D.C.

This kind of school presents special problems—problems which we do not feel particularly competent to meet. However, the situation is so challenging that we should like to encourage

other churches to help us in finding the answers.

Family backgrounds are different

Like most Protestant churches, our two cooperating churches are made up of middle-class, fairly prosperous families who live decently and support the church. The parents try to practice Christianity in their homes, as did their parents before them. The children are aware of God the Father and Jesus the Friend.

For the children in the community around the church buildings, the situation is very different. Many of them come from impoverished families, where several live in one room without conveniences or comforts. Some, we know, are actually hungry much of the time. Others are not underprivileged materially, but they are very much so spiritually, and even morally. As we go into the homes of these children we find brothers and sisters with the same

mother but fathered by different men. We see children whose parents would like to give them better care, but both must go to work, so they hang a doorknob around the neck of one of the children and leave them for hours. We know little children whose fathers are in prison.

Some of the children in the homes near our churches are themselves on the road to delinquency. One teenage boy is repeatedly found in church buildings nearby and billfolds disappear in his wake. There is a bright-looking, worldly-wise, tricky little fellow of nine whose parents are both deaf-mutes. Another boy, hard of hearing, roams the streets in the evenings while his mother works. Often other children tear off and damage his hearing aid. A thirteen-year-old girl who led a group in vandalizing my own kindergarten classroom is so proficient at deceit that she convinced me the children with her were her own brothers and sisters whom she was chastising for having upset and destroyed things. I found, after several

lks with her, that to put something
er on someone gives her great satisfac-
tion.

Two years ago we had as the theme
for the kindergarten department in
vacation church school, "God's Plan
for Happy Homes." We had interest-
ing sessions, good attendance, and ap-
parent response. We did our best to
adapt this curriculum, meant for
church school boys and girls, to the
needs of twenty-five four- and five-
year-old black and white boys and
girls, most of them from nonchurch
families. It was difficult. How do
you show such children how to have
a happy home? What can they do
about a home that is dirty and uncom-
fortable—full of ugliness spiritually
and materially? How can you teach
them about love and protection of
God, the Father, when their earthly
fathers drink, beats and curses them,
and denies God? How can they be-
lieve that God loves them, when all
they know is misery? We very
much feared that those sessions, like
others we have had, were just a pleas-
ant fantasy that had no relation to the
harsh realities of the children's own
lives—that these brief periods might
be just an escape, with no carry-over
into the months ahead.

Even in such a small matter as
cleanliness we must take account of
the home environment of these chil-
dren. On opening day one of the first
things we do in the kindergarten class
is to give the children a little talk on
the necessity for frequent handwash-
ing, because of the danger of polio and
other infectious diseases. Naturally
we do not want to suggest that anyone
is not clean, and so everyone—teach-
ers included—is required to line up in
front of the wash basin and wash
hands and arms up to the elbow, twice.

There is still some prejudice

Another problem we face is that of
prejudice. I think I can honestly say
that, with possibly one exception, none
of the staff has ever revealed any
opposition to a racially integrated
school. But many members in both
churches involved do not approve of
it. One mother expressed her protest
by refusing to furnish cookies for
the refreshment period. Others ask
pointed questions, such as:

"Isn't it true that the vacation school
is serving more Negro than white
children?"

"Is the presence of colored children
the reason why so few white children
attend?"

"Don't the colored people have their
own vacation church schools?"

"If you want to help them, why not
teach in their churches?"

Some even come right out and say:
"By opening our church to these chil-
dren in the summer, are you not en-
couraging them to come to Sunday
school and to join the church?"

In a written report to the church
parents, we made an attempt to an-
swer their questions fully and candid-
ly, asking that they each pray for
God's guidance in this matter, as in all
others, and reminding them that the
problem is man-made.

Just to show how we, as teachers,
have changed in our thinking, I could
tell you that a few years ago we had
nine colored children in a kindergar-
ten class of twenty, but that for the
last few years I have no idea how
many were Negro and how many
Caucasian.

On the opening morning of the first
year in which our school was thor-
oughly integrated, we asked the chil-
dren in our class to sit at three tables
to do some handwork. All the little
colored children went together to the
least desirable table in a corner, away
from the window. I went over to the
table and said, "We have too many
boys at this table—some of you must
divide up and sit at the other tables."
They looked at me suspiciously, and
had to be called by name before they
dared to get up and sit with white
children. I don't think this would
happen now.

The 1959 school was successful

We have regularly used the co-
operative series of curriculum mate-
rials. While the materials some years
have not been very appropriate to our
situation, we did have success with the
course we used last summer. The
theme was "God and His World,"
which was also the subject of the
kindergarten course. The primary
study was "The Earth Is Full of His
Riches" and the junior and junior high
groups studied "Finding God through
Work and Study."

We found these courses most satis-
factory because they interested and
challenged the children without point-
ing up the hopelessness of their own
environmental situations.

Our program was set up so far in
advance that we could publicize our
needs. The members of our churches
responded by supplying us with many
kinds of nature materials. There were
growing plants, fresh flowers, dried
plants, shells, rocks, wheat, seeds,
petrified wood, coconuts, fish in bowls,
a petrified salamander. These the
children could use in their activities or
just handle while they marveled at
the wonders of God's world. Our
Senior Citizens' group spent several
of their meetings in mounting pictures
from copies of the *National Geo-
graphic Magazine*, donated by others.

Children's Bureau Photograph by Esther Bubley

Children who have
known nothing
but strife and
misery at home
present a special
challenge to the
educational program
of the church.



All these things were attractively arranged on tables in a large room, separate from the classrooms. In this room were kept general supplies, and each day children came to choose new articles for their beauty centers, to exchange pictures, and to select what was needed for their construction activities. This room, with a comfortable couch and chairs, was the office of the Director. It was also the "quiet" room to which overstimulated and uncooperative children were sent for a visit and talk with the Director.

The junior and junior high groups made field trips to a large church and a farm. When planning to take children on a field trip in private cars, we send home forms for the parents to sign, giving their permission for the trip and absolving the driver of any responsibility for accidents.

A number of motion pictures and filmstrips were contributed without charge by the public library, the federation of churches, and the Jewish community center. The public library also lent us a hamper of forty books for our browsing tables, calling to deliver and to pick up the books.

In each department one of the

most satisfying experiences for the children was their participation in a service-for-others project. For some it was the first time they had had a chance to do something for someone else. They made things for the Junior Village, a receiving home for boys and girls abandoned by their parents, or wards of the court. Older children wove place mats and painted trays. Beautiful nature centerpieces for tables were made out of aluminum-foil plates, filled with clay and sand and planted with artistically arranged and tinted dried plants, shells, pods, and other objects. Boys joined in as heartily as girls, and all felt great satisfaction and joy in making things of beauty for other boys and girls.

We had a final program, held in the evening, with a supper for all the families of the children. Certificates of attendance were given. Thirty-eight Bibles, donated by two persons in one of the churches, were given to the oldest group. This group presented the Lord's Prayer in rhythm and song, in the auditorium. The lights were lowered and raised to increase the effectiveness of the presentation.

Was it worth while?

When our school is ended each year we evaluate it. Improvements are suggested and acted upon. We believe that we prepare as carefully and as prayerfully as any residential church, but invariably we come out of the experience with heartaches and frustrations. Our written reports sound fine, and we are usually commended by our pastors and official boards; but sometimes we have wondered: "Has one child been helped?"

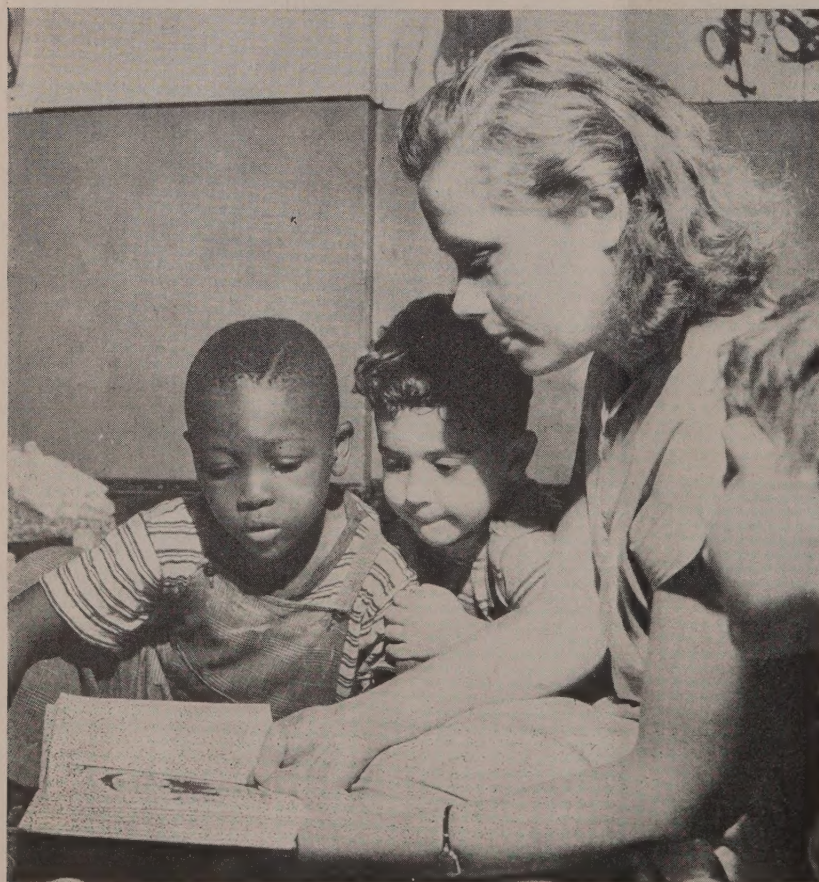
This year we were greatly encouraged at the results. The older boys and girls were thrilled over getting Bibles of their own. All the children have had experiences with nature as God's handiwork, and this is something they may remember. All have learned what fun it is to do something for others. I think they have begun to realize that we have this school for them because we feel compelled by Christ to care for our fellow men. Although ours is a changing neighborhood, many of the children do come year after year. They have begun to feel that here in our church is one place where they are accepted and respected as individuals. And respect as much as love, is important to the security and development of these children. Yes, we think the school has been worth while.

And then we ask, "But what are two weeks out of a long, hot summer of idleness?" We are convinced that churches in communities like ours should not only hold vacation schools of their own, but should arrange with other nearby churches to stagger the dates of their schools in order to provide a series lasting most of the summer. Some of these schools should be in the churches attended by the parents of neighborhood children. Privileged churches in other parts of the city can help by sending some of their own leaders to such schools, and by providing money for equipment and leadership.

There are many in our church who feel that "you can't do anything with such children." Those of us who work with these boys and girls regularly wonder, too, what will become of them. We feel deeply our inadequacies. Is there something wrong with us—with our own faith and our own understanding of God's plan—if we cannot communicate to those who are less privileged than ourselves something of value which will enable them to rise above their environment and enter into their heritage as children of God? As we accept or evade our responsibilities toward our neighbors, we come to realize that what becomes of them depends a great deal on what becomes of us.

Children's Bureau Photograph by Esther Buley

At first the Negro children were suspicious when asked to sit with the white children. Now they feel that in our church they are respected as individuals.



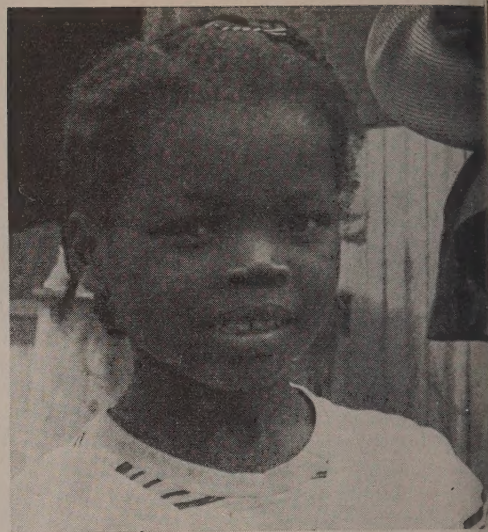


Lloyd W. Rule

Ramona is hungry. A good square meal would help, but not very much and not for long. Her deepest hunger gnaws by day and by night, and has nothing to do with food. It comes from a misery of the spirit, a misery compounded of loneliness and despair. Ramona is a migrant. Her horizon is bounded, not by shining seas and purple mountain majesties, but by crops. Cotton, potatoes, broccoli, carrots, peaches, sugar beets—these are the beginning and the end of Ramona's world. They fur-

nish her only orientation to time and to geography. Her small brother, Juan, she will tell you, was born "in the potatoes"; the sickness that took Lupe away was "in the cotton." What does Ramona need? She needs friends and opportunity, a chance to live and a chance to grow. She needs a faith to nurture hope. To Ramona and her family, and to thousands upon thousands of others, you and your church, working through the interdenominational Migrant Ministry, can give hope and friendship.

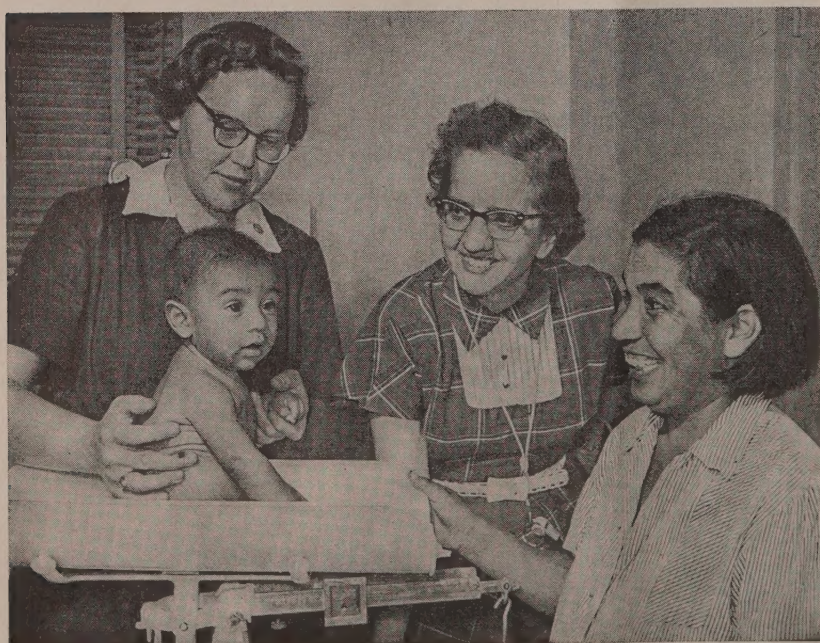
Followers of the crops



Volunteers help

Communities with migrant camps on their fringes offer churches a unique opportunity to work together in enlisting volunteers for significant and rewarding service. Creative program development calls first of all for an understanding of the needs, desires, and culture values of the migrant people themselves. Criteria for selection of volunteers include dedication, imagination, energy, intelligence, sympathy, and skills. When a young person has a natural fondness for children, an interest in group work, and a gift for teaching, he finds in migrant children of all races and backgrounds an affectionate response and ready proving ground for his talents. Indeed it is not easy to measure whose gain is the greater: the children's, starved for love and learning; or the volunteer's, for whom the maturing experience may be a turning point in his choice of vocation.

Photographs above, Merrim from Monkmeier



Three choices confront the migrant mother who works in the fields. She may lock her baby in car or cabin; she may leave him in camp, in the dubious care of a brother or sister too young to go to the fields with the rest of the family; or she may take him with her in a basket and move him from row to row as she picks. Happy is the day when she arrives at a camp where churches in the community have set up a child-care center. A dawn-to-dusk operation like this calls generally for professional staff, but volunteers are invaluable for weighing, bathing, loving



in migrant camps

Above: Scene, outdoors in a migrant farm-labor camp near Bay City, Michigan. The blonde twins are Allison and Leslie Taylor, daughters of a Bay City volunteer; the brunettes are Stella and Mercy, whose winter base is Texas cotton. Tea party or fiesta? Who cares? Natural situations for establishing friendly relations between migrant and community children pay rich dividends in terms of developing a general atmosphere of welcome on the part of the community.

Right: A popular mothers' club activity is the sewing class. In the process of sharing skills and tastes and customs, language barriers fall. Gradually the migrant mothers come to understand that they too are a part of the worldwide Christian fellowship to which these volunteer women belong.

Photographs above and below by Greenberg; to right by Alford

An East Coast migrant fills out the form for securing a duplicate of his lost social security card. The volunteer who has been teaching him to read and write has found that the need to make out money orders, read road maps, and write letters provides good motivation for a creative literacy program.

In Holland, Michigan, the child of an Arkansas blueberry picker receives a polio shot. The vaccine has been given by the County Health Department; the trailer clinic was donated by a local Migrant Committee member. Giving the shot is Dr. Borsma, one of three physicians who offer free clinic service.





If you have a will to help...

... the Migrant Ministry stands ready to serve as your channel. This is one of the programs of the Division of Home Missions, National Council of Churches. Just exactly what you will do for the migrants depends very much on where you live, the skills you have, your resources in time and money, and how much you really want to help.

If there is a Migrant Committee in your community, let the chairman know of your interest and your qualifications, and ask to be put to work. This does not mean that there will surely be a job for you; what you have to offer must fit in with the needs of the migrant people in the particular area in which you live.

If there is no local Migrant Committee, but there is a migrant situation in your neighborhood that needs attention, ask your State Council of Churches or the National Migrant Ministry to send staff persons to help you mobilize community resources and initiate a program.

There are sound reasons why it is unwise for churches or individuals to attempt to develop a program on their own without reference to the Migrant Ministry. Since its beginning back in 1920, the ministry among migratory

farm workers has been interdenominational, in line with the policy of the twenty-three denominations sharing the sponsorship of the program. Migrant people have many and varied religious and cultural backgrounds. A variety of denominational approaches in a single camp would create confusion. Furthermore, entrée to a camp is always contingent upon the permission of the grower, and growers prefer to deal with a single responsible agency representing the church rather than with a number of unrelated groups.¹

Churches remote from areas where migrants are working may study the problem and support the Migrant Ministry through their denominational home mission boards and through the World Day of Prayer, the first Friday in Lent.

In spite of the precautions mentioned, volunteers are greatly needed. Sometimes they can draw migrant people, both young and old, into the local church and community activities. If this can be done, it is better than having separate services to the migrants as an "outside" group. When this is not possible, there are many programs which volunteers can carry on in the camps themselves. Examples

A portable organ, a Bible, and chaplain's folding altar make possible many a reverent outdoor worship service at the edge of a field. The migrant people know—and volunteer soon learn—that stained glass windows are not essential to a mood of worship.

Merrim from Monkmeyer

of programs which have been successfully conducted are the following:

- Worship services
- Vacation church schools
- Church school classes, on Sunday or at other times
- Child-care centers
- Make-up schools for children who can seldom go to public school
- Traveling libraries; story hours
- Boy and Girl Scout troops
- Teen-age clubs
- Downtown welcome and rest centers, usually in an empty store, staffed by volunteers
- Mothers' clubs, for discussion of family-life problems and for learning of housekeeping skills
- Adult literacy classes
- English classes for Spanish-speaking migrants
- Health clinics conducted by volunteers under the supervision of nurses and doctors
- Calling on the families in the camps

In initiating and carrying out a program suggestions, please keep in mind the importance of close consultation with the Migrant Ministry staff.

States in Which the Migrant Ministry Serves

(For address of the state migrant committee, write your state council of churches or the national headquarters, The Migrant Ministry, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.)

Arkansas	New Mexico
Arizona	New York
California	North Carolina
Colorado	North Dakota
Delaware	Ohio
Florida	Oklahoma
Idaho	Oregon
Illinois	Pennsylvania
Indiana	Rhode Island
Louisiana	South Carolina
Maryland	Tennessee
Massachusetts	Texas
Michigan	Virginia
Minnesota	Washington
New Jersey	West Virginia

¹Adapted from *This Is the Migrant*, available at 60 cents a copy from your denominational bookstore or the Friendship Press, 475 Riverside Drive, New York 27, N.Y.

NOTE: Reprints of this four-page spread are available from the Office of P & D, National Council of Churches, Box 380, New York 27, N.Y. 25 for \$1.00; 100 for \$3.00, cash with order.

Other articles by Dr. Swaim on great words in the Bible and their theological grounding have appeared in the October and December 1959, and January and February 1960 issues of the *Journal*.

SINCE chapter and verse divisions are a comparatively late imposition of man upon the Scripture, some of our finest insights come by ignoring them. Paul knew nothing of the break we make between I Corinthians 13 and I Corinthians 14. In what we call Chapter 13 he describes what love is and does. We do him wrong to end his description with, "So faith, hope, love abide, these three; but the greatest of these is love." We should go right on from there, as Paul did: "Make love your aim."

Love is to be set before as life's goal, a goal toward which we are earnestly to strive. The Greek idiom here is the same as that in Romans 8:31, where Israel "pursued the righteousness which is based on law"; Romans 12:13, where we are bidden to "practice hospitality"; and Romans 14:19, where believers are to "pursue what makes for peace." Love is not something that happens to us; it must be sought after, striven for, vigorously pursued.

A book dealing with the relation of parents to children has the title, *Love Is Not Enough*. All this means is that the natural love which a mother has for her child is not enough! Christian love is not a natural possession, but a supernatural endowment. The Revised Standard Version makes an important correction at I John 4:19. Older versions here read: "We love him because he first loved us." The Greek, however, has never included the word "him." It is true, of course, that we love God because he first loved us, but the New Testament tells us something far grander: that whenever and wherever and however we truly love, it is because of what God in Christ has done for the world. Christ is the Son of his love!

Because the English language is poor in words for affection, we must make a careful analysis of terms here. Our term "love" must do duty for three different forms of affection, for each of which the Greek had a word. "Eros" is derived from one of the Greek words, *eros*, a term which describes romantic love. This is love between the sexes—the only form of love, apparently, about which Hollywood has any knowledge. The Song of Solomon celebrates such affection, and Christianity ennobles it so that



Cross at Agape, a Waldensian conference center built since 1948 by work campers from many countries.

man and woman may become "joint heirs of the grace of life" (I Peter 3:7).

Philadelphia enshrines another of the Greek words for love—that normal human affection we feel for those bound to us by ties of kinship, the attachment celebrated in the hymn:

"For the love which from our birth
Over and around us lies . . .

For the joy of human love,
Brother, sister, parent, child."

Christianity ennobles this relationship, too, so that children become children in the Lord and brethren become brethren in the Lord. But neither romantic love nor filial love is the distinctive Christian love. Luther refused to make marriage a sacrament because marriage exists where the Gospel has not come. Parents who have not heard of Christ have a certain affection for their children.

But these kinds of love are not enough. Christian love neither arises from nor fulfills itself in physical relationships. It is not an emotion. It is not a sentiment. It is not a quality of the natural man. Christian love means a wise and active concern for the well-being of others. For this kind of love the biblical Greek has a special word, a word "born within the bosom of revealed religion": *agape*. Pronounced "a-ga-pay," this is the Anglicized form of the distinctive Christian word for "love."

In the Piedmontese foothills, in Italy, is a Waldensian camp by this name. At the service of dedication (carried on in six languages), this camp was set apart "to be a temple of

Labor of love

by J. Carter SWAIM

Director of the Department of the English Bible, National Council of Churches

that love which is revealed by the Cross of Christ, to be a meeting place for men to be reconciled." The Cross reveals how far the searching love of God will go in pursuing that divine affection which is a wise and active concern for the well-being of others.

This is the kind of love which must be set before us as life's goal. The New Testament uses various phrases to describe it. It is "genuine love" that has nothing hypocritical about it (II Corinthians 6:6). It is "sincere love," proceeding "earnestly from the heart" (I Peter 1:22). Paul's prayer for the Philippians (1:9) is that their "love may abound more and more, with knowledge and all discernment."

Christian love is here associated with growing things, such as knowledge and discernment. Since love is a wise and active concern for the well-being of others, we must continually grow in our ability to understand how we may advance the best interests of others. Good impulse is not enough; we must cultivate wisdom and discretion. When snow falls, impulse leads us to toss bread crumbs out the window so the birds may be fed. Bird lovers tell us this is a very ill-advised impulse. To throw bread on the surface of the snow means that birds, in order to get it, must put themselves in a position where they can be readily pounced upon by cats. If we love birds wisely, we will arrange for the food to be strung up so the birds can get at it without being victimized by their natural enemies.

So the husband, the parent, the citizen, the teacher, must be ever enlarging his sympathies so that he may

wisely minister to the well-being of those who are the objects of his affection. Our concerns, too, must be continually growing, so that more and more people will be within our realm of concern. God does this infinitely. We can respond to his love only by manifesting a similar care as we have opportunity. Perhaps the "labor of love," referred to in I Thessalonians 1:3, is the enlargement of opportunity. Those condemned in Matthew 25 were not guilty of mowing down prisoners or snatching food from the hungry. They simply had not imagination enough to know that there were people who were hungry and thirsty and naked and sick and in prison.

It is commonly assumed that love and wrath are incompatible, and that if we have love we shall never be angry. Wrath, however, is not the opposite of love. Hate is the opposite of love. Holy wrath is but the other side of holy love. Love cannot be indifferent to that which would destroy those for whom it greatly cares. The wrath of God, several times spoken of in the New Testament, is God's settled opposition to evil. Holy indignation will compel us to work fervently against all those things—injustice, prejudice, insecurity, war—which thwart and limit the lives of those for whom we have a wise and active affection.

Here is something to engage our thought and direct our teaching. "Theology," said Kagawa, "is but an appendix to love, and an unreliable appendix." During the Great Awakening, John Rowland preached for three months on "conviction, repentance, and conversion," without great effect. When he began to preach the infinite love of God for sinful man, controversy ended and conversions increased.

Romantic love is concerned with what it can get. Domestic love knows both give and take. Christian love is wise and active self-giving. The difference is dramatized in the New Testament. Romantic love shuns the light. Romeo said: "If love be blind, it best agrees with night." But I John 2:10 assures us that Christian love "abides in the light, and in it there is no cause for stumbling." Of romantic love we say that its course never runs smooth. But Christian love draws a veil over the wrongdoing of others (I Peter 4:8). Proverbial wisdom assumes with Romeo that love is blind. Revelation assures us that it is hatred which is blind: "he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes" (I John 2:11).

Using the time and space we have

SOMETIMES when representatives of the churches request released time from public school authorities for weekday religious education, the comment is made: "The churches are not now using the time they already have at their disposal. Why do they want to make inroads upon the established school day, already far too short for the many demands of the community?"

Observers have commented also upon the amazing lack of use of our elaborate church educational buildings, and the uncritical acceptance of a pattern, inherited from the past, which uses to capacity these facilities for only one hour a week.

Sometimes these comments are not justified. The critics of our unused facilities may not be aware that the church's educational program is carried on for many hours on Sundays, as well as evenings during the week, in many different rooms. Moreover, they forget that released time classes would require additional use of well-equipped rooms during public school hours.

But when we have said all we can in self-justification, it is still true that these critics have something which should rightly bother us. It should bother us until we see that we are wisely making use of the time we already have for Christian nurture and of the church buildings which have been erected by the consecrated gifts of the Christian people.

Only a few years ago two or three preaching sessions on a Sunday morning were a novelty. Now they are found in thousands of churches. Some families and individuals find it convenient to worship at nine-thirty; others prefer eleven o'clock. Here is an ingenious and simple arrangement which makes it possible for the largest and most expensive room in the church building to be used more than a single hour of the week. Before we complain about the crowded condition of our Sunday schools, and before we begin beating the drums for a new building campaign, let us consider whether we might run two church schools on Sunday. Or three!

Hundreds of churches across the United States are running one church school at nine-thirty and another at eleven. Would a Sunday afternoon church school be as completely impossible as Americans instinctively think it is? I'm told that in Canada almost as many Sunday schools meet in the afternoon as do in the morning. Have we seriously attempted after-school classes for those grades which do not have a long school day? Are Saturday-morning classes for some age groups out of the question? What about Sunday family nights?

Jesus said something about the children of this world being wiser than the pious. A businessman would be in bankruptcy if he ran his business the way we run the churches. Perhaps we need to take a long look at the empty rooms and the empty hours.

*Executive Secretary,
Division of Christian Education,
National Council of Churches*

Gerald E. Knoff

DURING the week of May 1-8, churches all over the country will observe Christian Family Week. The theme for this year's observance is "The Family as a Christian Community."

Beginning in a small way in 1942, Family Week has become a national event, receiving publicity through newspapers, radio and television, and other advertising media. It offers the churches an opportunity to ride the coming tide of public interest in the family by making a strong appeal to Christian families to evaluate and improve their way of life.

Since Christian homes are a primary concern of the churches, it is always good to look at a church's program to see what it is doing for and with its families. Does it recognize the significance of the home in Christian nurture and seek to help parents share their faith with their children, or does it simply carry on the church's program without much real concern for the needs and interests of its families? Home and

singing hymns together is a meaningful act of family worship. Churches often encourage families to have regular devotions by providing helpful resources.



Christian Family Week, May 1-8, 1960

by Frederick W. WIDMER

Minister of Education, First Presbyterian Church, Atlanta, Georgia. Formerly Director of Family Education, Presbyterian Church in the U.S.

church are concerned with the same purpose, program, and people. Both are interested in Christian commitment and growth. Both must recognize God's concern for families and must work together in assuming their mutual responsibility.

How do we go about it?

How should your church observe Family Week? First of all, by meet-

Three Lions

ing the needs of its families in ways suggested by denominational and interdenominational family life materials. Assign responsibility for planning the program to a committee representing each of the various adult and youth organizations in the church. This committee will be responsible to the Christian Education Committee, and will include the minister and director of Christian education.

Early planning and careful follow-up are essential. This means you should start right now making phone calls and getting the planning underway. It will take several meetings and lots of work to assure a successful program, but you'll find it well worth the effort. Family Week can be the beginning of a strong new emphasis on family life within your church. This observance can be part of a continuing emphasis, not just a one-shot affair.

What should the program include?

What are some of the possibilities for a meaningful Family Week observance? This year's theme naturally lends itself to a sermon on family life. Your minister might emphasize the fact that our relation to God is what makes our families Christian. God is present in our homes and is leading us into fellowship with himself as we go about our daily rounds, performing common household tasks.

A demonstration of family worship would be very effective. Too often the church tells families they ought to worship together, but does not help them learn *how* to do it. Some brave churches might even have the demonstration during the morning worship service on one of the Sundays in Family Week.

Family Week is a good time to launch a study program on family life. Small informal discussion groups are fine, but look around for a good resource person. Don't just have a "proud mama and papa" session; get some content into it, too. Discussion

groups ought to deal realistically with whatever problems are of interest to their members. A survey of family needs and interests as a basis for discussion will lead to enthusiastic participation by everyone. Perennial topics of interest are: "Christian Conscience and the Family Budget," "How to Train Children (or Youth) in Money Management," "Managing Time for Happy Family Living," "Decision Making and Enforcement in the Home," "Helping Spiritual Growth in the Home," "Understanding Emotional Interaction in Families."

Be sure to ask the men's club and women's circle for suggestions. Perhaps the men could have a meeting on the theme "Dad, You're in the Family Too," while the women might consider "How We Can Make Family Life Happier." These don't need to be special meetings—just the regular meetings carrying family-centered themes.

You might help families to do more things together, both at home and at church. For instance, you might plan on a "stay-at-home night," urging families to spend an evening at home

together for a change. Suggest that they have a special dinner with a party atmosphere and a moratorium on TV, to give members a chance to get to know each other again. The committee might prepare a mimeographed folder of suggestions for games, songs, and family fun. Families might be introduced to the "family council" idea through pamphlets, lectures, articles, and role playing. Helping members to evaluate their home life, and getting them to look seriously at their faith and their relations with each other, might lead them to a new commitment to Christ and the church.

Make devotional materials available to the congregation. Each year the National Council of Churches publishes *Pages of Power*, a devotional guide for Family Week. Copies may be secured from the Office of P. and D., N.C.C., 475 Riverside Drive, New York 27, N.Y. Also many denominational headquarters publish materials for Family Week; write for them. Some congregations like to produce their own devotional booklet for the occasion. The fact that church families have written the worship material

gives it real appeal and gives other families the feeling that "if they can do it, so can we."

Family Week is a good time to help families start planning their summer time program. Families can be helped to learn the skills that will make trips, camping, and other vacation activities experiences leading to Christian growth.

Family Week can be a wonderful thing. Your committee can dream many ways to help members of family express their appreciation of God for each other and for the church.

NOTE: Other articles on family life will be included in the April issue. These will give additional guidance and inspiration for effective family life programs initiated during Christian Family Week. On the February 19 issue inside front cover of the Journal there was a description of the materials provided by the National Council of Churches for the observance of Family Week. These included a Family Week Folder, a poster, and PAGES OF POWER.

A "seminary" for laymen

by Glenn W. YOUNG

Minister, Union Congregation Church,
Upper Montclair, New Jersey

SOMETHING very significant and exciting is going on at Union Congregational Church, in Upper Montclair, New Jersey, which we think other churches should know about. We call it our "laymen's seminary," and we are excited about it because of what it is doing for the life of our church.

The idea of having a seminary program to meet the growing need for an informed laity came up about two years ago. It was immediately approved by the Church Council and acted upon by the ministers and the Committee of Christian Education, who worked out all the details before presenting it to the congregation.

The question then was: would our laymen—busy doctors, lawyers, teachers, merchants, housewives—take time to "go back to school"? Would they find the courses over their heads, and give up after one or two classes? Our leaders were certain of the need for a church membership educated in the things of God, but would the membership respond?

They needn't have worried. Within a short time nearly two hundred adults—and the number keeps growing—signed up for one or more courses in a three-year study program, designed to give them a working knowledge of our Christian heritage, of the tools

and resources available to church leaders, and of the basic components of a ministry founded on the Protestant principle of "the priesthood of all believers." The enthusiastic response points to the need for a similar program in every church.

An important by-product of the seminary program has been a growing pool of competent church school teachers. As their knowledge of the Christian faith has grown, laymen have become more confident in the ability to transmit that faith to others, so that recruiting teachers from the congregation is no longer the thankless task it used to be. A few years ago a request to teach was commonly met by such objections as, "I'm a little weak when it comes to the Bible," "I don't really know much about church history," "I'd never be able to handle a discussion." Today our teachers prospects do know, and they are increasingly effective in their ministry as they engage in further study of Christian beliefs and practices.

What's the secret?

There's nothing magical about the success of our laymen's seminary program. The secret is that we are offering adult members of the congregation a comprehensive study of Christian



We found that adults were interested in serious study about their Christian heritage.

Clark and Clark

life and thought comparable to that offered to full-time students for the ministry. Students may audit the courses or take them for credit. Those who earn a Union Church Seminary certificate are eligible to teach in the church school.

We have a competent faculty drawn from several different denominations: Congregational, Methodist, Lutheran, Presbyterian, Reformed. In choosing our teaching staff, we were careful not to resort to the "star system." Our teachers are qualified ministers, directors of religious education, and professors of theological seminaries and colleges whose membership is in nearby churches (including our own). There has been a rewarding experience for them to work together as one happy family at a common task.

The school year includes two ten-week semesters, the first beginning in October and the second in January. We found that this was long enough to cover the study material adequately, yet short enough to accommodate the students and not to overtax their interest span. Experience also taught us that, in most cases, five one-and-a-half-hour sessions per course on alternate weeks are preferable to ten one-hour weekly class meetings. Thus, three classes were held on Wednesdays, January 21, February 4, 18, March 4, and 18, and three others on Thursdays of the same weeks.

So far the program has been self-supporting. Registrants pay five dollars for the first course they take and a dollar for each additional course, whether for themselves or for any member of their family. Students who enroll for credit pay a Certificate fee

of one dollar. In addition, there is a standard fee of one dollar, payable by all students regardless of the number of courses taken, which is applied to the purchase of reference books for the church library.

What are the requirements?

Courses are open to any interested adult. Adult students may attend any course offered and are not expected to do more than the recommended reading. Students working toward a Certificate, however, are required to complete satisfactorily twenty-four points of credit, at least twelve of which must be taken in the areas of Bible study, church history, and theology. One point of credit is awarded for acceptable classwork and another for the completion of work assigned outside of class.

Students are encouraged to do a certain amount of creative research. Union Church happens to be blessed with an excellent basic religious library of about 1200 books, to which a dozen or so new ones are added whenever another course is added to the curriculum. Occasionally students may be required to purchase books that are not included in the library. Many of these are among the excellent collection of religious paperbacks now available in bookstores. Teachers prepare a carefully selected bibliography to guide students in their outside reading.

What is the curriculum?

The heart of our seminary program lies in the curriculum. Over a period

of three years, thirty-five courses are offered in seven different study areas, as follows:

1. *The Bible.* Study in this area includes the Pentateuch, history of Israel, wisdom literature, the Hebrew prophets, intertestamental history and literature, the life and teaching of Christ, early church history, Pauline thought and literature, the pastoral letters, apocalyptic literature, and the biblical canon.

2. *Theology and Ethics.* Topics covered in this area are the origin and classic formulations of the central creeds, confessions and dogmas of the church, medieval and Reformation thought and beliefs, theology of the modern era, and Christian ethics.

3. *Church History.* Studies are made of the early and medieval church, the Reformation period, the modern church, missions, and ecumenics.

4. *Comparative Religion.* The life and literature of the world's living faith—Hinduism, Buddhism, Confucianism, Taoism, Shinto, Zoroastrianism, and Islam—are studied in relation to Christianity.

5. *Religious Art and Literature.* In the field of religious literature, selected books, plays, and poems are analyzed and interpreted in Christian terms. A study of Christian symbolism in the graphic arts includes religious paintings, sculpture, architecture, iconography, stained-glass windows, and illuminated manuscripts. Christian music covers a study of Visigoth, Byzantine, Ambrosian, Gregorian, Palestrinian, classic, and modern musical forms.

6. *Applied Christianity.* This area is concerned with the practical application of Christian principles to worship, prayer, sermons, pastoral care, spiritual healing, church extension, and non-professional volunteer service in hospitals, prisons, and social agencies of the community.

7. *Christian Education.* Methods and techniques of religious education are studied in relation to the nature and needs of children and adolescents, and to the theological and psychological foundations of the teaching ministry.

You can do it, too

Ambitious? Of course we are. We know, too, that such a program as ours is possible because we are a large church. Yet we are persuaded that smaller congregations can do the same sort of thing if they set their mind to it. One way would be to cooperate with other churches, perhaps churches of other denominations. Competent lead-

(Continued on page 44)

What shall we do on Children's Day?

by Mrs. Robert I. BLAKESLEY

Director of Religious Education,
Plymouth Church of Shaker Heights, Cleveland, Ohio

and Mary E. VENABLE

Executive Director, Department of Children's Work, Division of Christian Education, National Council of Churches

TWO CHILDREN'S DAY observances took place in two very different churches last spring. One of the churches has a Sunday church school of about 700, the other has one of about 30. Both services were so satisfying to everyone concerned that the leaders spontaneously offered to share their experiences with others. Neither service could or should be duplicated in another church, but both illustrate the principles and the step-by-step procedures which can make such an observance meaningful in any church.

Church A starts in the fall

Church A is the large one. Its annual observance of Youth and Children's Day, in the words of its Director of Religious Education, has "become an outgrowth of our year's work in the church school, rather than something hurriedly put together." The program for that day is considered at the opening meeting of the teachers in the fall, along with the rest of the work to be planned for during the year.

Early in the fall of 1958, therefore, the teachers in Church A began to think what aspects of the work to be carried on during the year would be appropriate for sharing in the spring 1959 all-church recognition of the church school. They wanted to select dramatizations, readings, music, and other things that would fit together harmoniously into a service of worship, which would at the same time give the congregation an idea of some of the things the children and youth had been studying, and which had been enthusiastically received by the pupils and had real meaning to them.

The decisions as to what would be used came naturally in the experiences of the various classes and departments in the weeks that followed. For example, the fifth- and sixth-

graders studied the Old Testament in the fall, taking up at Thanksgiving time a study of the Hebrews' thanksgiving festival. A tent church was built by one class and a temple by another. The thanksgiving festival in Jerusalem at the time of the Festival of the Booths developed into a dramatic, responsive service involving trumpeters, four groups of pilgrims, a narrator, and a high priest. This was used Sunday after Sunday in the department, as a part of the children's own worship service. Continued use of the Scripture passages in a meaningful setting made memorization of them easy. When the classes decided to use this service as their share in the Children's Day observance, they knew it so well that they needed only two rehearsals in the sanctuary before presenting it. The fifth- and sixth-graders—one hundred of them, dressed in Hebrew costumes—gave a very effective presentation of worship at Jerusalem.

The youth group also shared an experience which had become meaningful to them through use in their own worship services. This was the reading, "Am I My Brother's Keeper?"¹ which seemed to affect the congregation of adults as deeply as it had the young people. The seventh grade, which had been studying the life of Paul, presented the thirteenth chapter of First Corinthians as a choral reading. Other classes and departments, in like manner, contributed to the total worship service in ways that had grown meaningful to them through study and worship.

The order of service for Youth and Children's Day, with some four hundred boys and girls participating, was as follows:

Organ prelude; processional hymn Hymn, "Father, we thank thee," sung by the kindergarten group
Call to Worship

The Twenty-Third Psalm, by grades and 4
The Hebrew Thanksgiving Festival, grades 5 and 6
Organ Response
Call to prayer; pastoral prayer; choral prayer
Offertory anthem: "The Story of David and Goliath," by the choir
Doxology
Thirteenth chapter of First Corinthians, choral reading by grade 7
Growing Ideas of God in the Bible, told by students in grade 8
Am I My Brother's Keeper? combination choral and responsive reading by youth group
Hymn; Organ postlude
(The eleventh graders served as ushers.)

Church B starts planning later

Meanwhile the leaders in the much smaller Church B, many miles away, considered Children's Day. It was March. They had not had the benefit of planning during the fall, but there was still time to do some thoughtful planning if they moved right along. They, too, were sincerely eager to have a service which would contribute to the children's sense of oneness with the rest of the congregation, and to the adult congregation's awareness of the importance of the program for the children. They wanted to make the preparation for the Children's Day service a part of the ongoing program and not something hurriedly thrown together—and to make it the children's own.

One leader was appointed as chairman of the Children's Day Committee and the following series of steps were followed:

1. The chairman gathered information about current interests and activities in the children's classes.

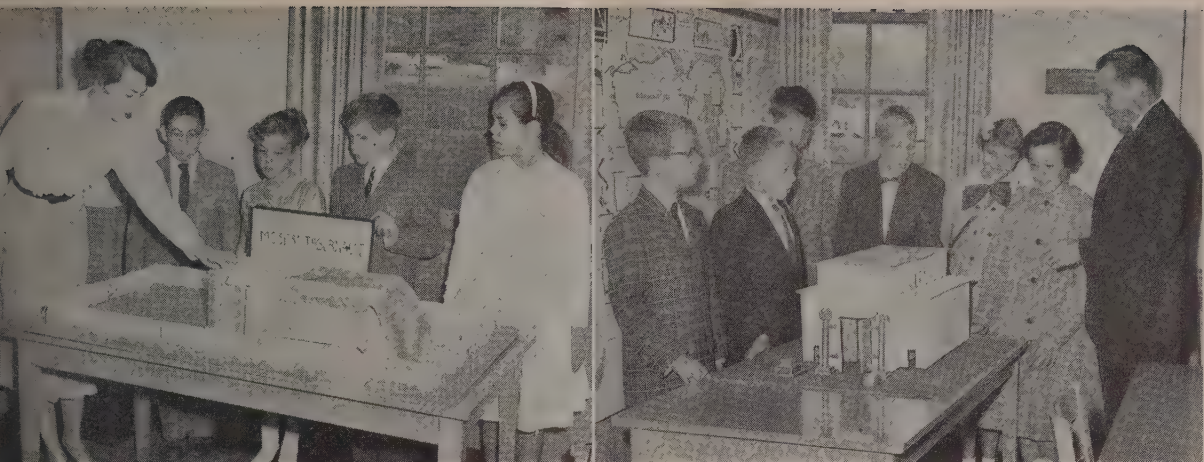
2. The adult committee met and decided on possible content for the program, based on ongoing work in the classes. The most appropriate theme seemed to be "Stories of Jesus." The committee purposely avoided making final plans until the children could be consulted.

3. The chairman met with a group of the boys and girls, and discussed possibilities with them. Their suggestions were invited and were readily given.

4. The order for the entire service was outlined by the chairman on the basis of this cooperative process. It included the reading of original stories about Jesus as written by primary and junior children.

5. Some time in class sessions and

¹Youth Guide to Christian Concerns North American Neighbors, by Marjorie Van Horne. A 1957-1958 publication of Friendship Press, P. O. Box 380, New York 27, N.Y. 65¢.



One of the classes in the junior department had made a model of the tabernacle, and another class one of a temple.

They had studied about the thanksgiving festival in Jerusalem and decided to use that service on Children's Day.

some of the homes was devoted to the preparation of these stories. The younger children dictated theirs; some the older children wrote their own. The activity contributed to the ongoing program of the classes involved.

The stories were read in the classes and practiced by the children who were to tell them in the service.

While formal rehearsal of the whole program was kept to a minimum, all the church school went to the sanctuary ahead of time, decided where to sit and stand, and practiced their parts in the service.

The planning group decided to include in the program a short sermon which would speak to both adults and the children from primary age up. As the sermon evolved, the first part was addressed directly to the children with the adults listening," and the second part to the adults with the children invited to "listen in." The conclusion was addressed to all. The gist of the sermon was: "Each child has an important place in our church fellowship. All the adults (parents and others) are needed to help make the church a good place for growing children. In and through our church we—children and adults—can help each other to follow Jesus and to make a real in the world."

The order of the service was as follows:

Gan Prelude; Hymn; Call to Worship
Collect (written by one of the leaders)
 We give thanks to thee, O God,
 for our church
 where we meet to praise thee
 and to learn of thy love for each one of us.
 We thank thee that fathers, mothers, children, and friends
 can work together
 in our church
 to help bring Jesus' message to the world.

Anthem: "Praise Ye the Lord, Ye Children," by adult choir

Hymn

Responsive Reading, "The Child Grew"
 (Scripture passages), led by the father of two of the children

The Gloria Patri; The Apostles' Creed
Hymn: "Tell me the Stories of Jesus,"
 sung by the Sunday school

Stories of Jesus, told by primary and junior boys and girls: When Jesus Was Born; Jesus and Zacchaeus; A Girl Is Healed; Jesus Visits the Temple; The Easter Story

Song by Kindergarten Children

The Pastoral Prayer; The Lord's Prayer; Choral Response

Offertory Solo; The Doxology

Hymn: "When Jesus Walked in Galilee"

Sermon: The Children of Our Church
Responsive Prayer, led by the intermediates

Recessional Hymn; The Benediction

Both churches follow good principles

The leaders of these two services would be the first to say that the experiences involved in the preparation and presentation of the Children's Day services were not perfect, yet they do serve to illustrate some important principles.

Both services sought to avoid two practices that have too often been used in connection with Children's Day observances: the exploitation of children, resulting in having them give artificial performances for the sake of pleasing adults; rehearsal demanding a disproportionate amount of time in the all-too-short period available in most church schools for study and worship.

Both services did succeed in three ways: (1) the content of the services was in large measure gleaned from ongoing interests and activities, and were not just "a show"; (2) early planning, at least in one case, made it possible for preparations to be unhurried and relaxed and (3) children as well as adults were involved in the planning.

There was a time when a Children's Day program called for "speaking pieces," drawn from books of poems and speeches, unrelated to the curriculum materials. Now we look for program content in the regular lesson materials, in enrichment materials closely related to these, and in original expressions created by the children and youth as part of their fellowship, study, and worship program. The week-to-week program, as well as special occasions, can be greatly enriched by the teacher who keeps a scrapbook of poems, stories, and other materials related to the curriculum, which can be used by the class at appropriate points.

Children's Day, like any other aspect of the Christian education program, can make its distinctive contribution if—and only if—planned with the ongoing purposes of the church's educational program in mind. Its distinctive contribution can be: (1) in giving boys and girls an opportunity to share what is meaningful to them with the wider fellowship of their church; and (2) the importance of their provision for the young life in their midst.

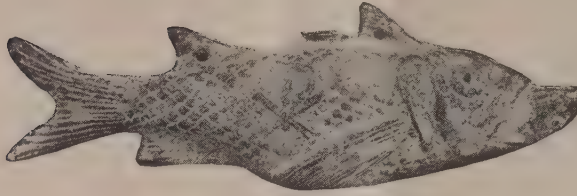
"Education for Mission"

You can help your teachers and group leaders understand the new concept of the mission of the church in the world and communicate it to their classes by putting the May special issue of the *Journal* into their hands. Reserve your copies now: 100 or more, 25c each; 20-99, 30c each; 6-19, 40c each; 1-5, 50c each.

It's Our Christian Art

by Imo Ruyle FOSTER

Wife of the Editor,
International Journal of Religious Education



Editorial note: This is the first of several articles by Mrs. Foster, about the educational services available to churches from art museums, which will appear in the *Journal* during 1960. Dr. and Mrs. Foster visited many of the art museums of the western and mid-western states and British Columbia during the summer and early fall of 1959. In the March and April 1955 issues of the *Journal* Mrs. Foster contributed two articles on "Visit Your Art Museum" and "Treasures in Our Art Museums."

OH, BOY!" exclaimed ten-year-old Jim. "This is really something. I've never seen anything like it!" As the boy spoke, he rushed from a second-floor room in the Grace Campbell Memorial Museum in Spokane, Washington. He had lingered too long,

thought his impatient parents, who were calling him from the first floor.

Jim had been looking at a display showing how Christianity had been introduced to the Indians of the Northwest by traders, trappers, and missionaries from the East. In the display the sincerity of the Indians is noted in a quotation from Narcissa Whitman, who wrote in 1836:

"The Cayuses, as well as the Nez Perces, are very strict in attending to their worship, which they have regularly every morning at daybreak and evening at twilight, and once on the Sabbath. They sing and repeat a form of prayer very devoutly, after which the chief gives them a talk." In 1838 Elkanah Walker wrote "... we must use the plough as well as the Bible if we do anything to benefit the Indians." Jim was much impressed by the graphic story of the Indians' belief in a Guardian Spirit and of the efforts

of pioneer men and women to share Christianity with the Indians.

Museums open doors to adventure

This day had been one of the most exciting of Jim's summer vacation. Though he lived in Spokane, this was his first visit to his home-city museum. In fact, it was his first visit to any museum.

Exciting days await children and young people in many museums across the United States and in other countries when parents, teachers, or leaders take them to see, absorb, and enjoy the Christian heritage of art which is often neglected by churches.

Maybe someday Jim will visit the lovely Art Museum in Seattle, Washington, for example. The staff there feels that a museum must be more than a research center or a storehouse for paintings and other objects of art if it is to be an inviting place for children and young people, and a useful educational factor in the community. The staff members of most museums today agree, and are making these buildings, large or small, doorways to real adventures of inspiration and knowledge.

Religious works in the Seattle museum

There is a great variety of things in the Seattle Museum. "The Last Supper," a brilliantly colored painting by Peter Paul Rubens (1577-1640), shows more dramatic action and excitement than is found in most of the paintings on this subject. Rubens does not show all the disciples around the table with Jesus—only seven. Seeing and comparing this painting with Leonardo da Vinci's (1452-1519) "Last Supper," with the one which André Derain painted in 1911 (see *Journal* cover, March 1955), and with that of Robert Hodgell, a contemporary American (see the special issue of the *Journal*, "Art in Christian Education," February 1955, page 18), could be an excellent introduction to the meaning of the communion service as used in our churches today.

A favorite subject of the early painters was the adoration of the Christ Child. Two paintings on this subject in the Seattle Museum differ from each other in that in the one the child is being adored by the Magi while in the other the child's mother is adoring him. The first, called "Adoration of the Magi," was painted by the Master of the Straus Madonna around the end of the fourteenth century. We see the mother holding the child, while a king kneels before them, his crown on the floor and his

Above:
Lamp
in the
form
of a
fish.
Early
Chris-
tian
earth-
enware.
Seattle
Art
Museum,
Eugene
Fuller
Memorial
Collection.



"The Last
Supper,"
by Peter
Paul
Rubens.
Seattle
Art
Museum,
Samuel
H. Kress
Collection.



"Adoration of the Christ Child," by Cosimo Rosselli. Seattle Art Museum.

hands touching the child's feet. The second painting shows the mother herself kneeling beside the child, who is lying on a part of her robe, reaching his hands out to her. Joseph and the boy John are nearby. John holding a small cross, Joseph holding a mallet that looks like a cross. In the background is a tiny activity scene with the animals lying beside a doorway. On the other side is a landscape with some people who may be coming to see the child. This painting is called "Adoration of the Christ Child" and was painted by Cosimo Rosselli (1439-1507).

A small panel depicts John the Baptist talking with two Pharisees. Evidently the two men have come to be baptized by John, but he is questioning their sincerity. This is one of a series of altar panels on the life of John the Baptist done during the second quarter of the fourteenth century by one called Master of the Life of Saint John the Baptist, of the Riminese School. Usually John the Baptist is painted as a man alone in the wilderness or at the river baptizing Jesus. This is a close-up of John in a serious conversation.

In addition to many other religious paintings, the museum has some pre-Christian objects. One is the figure of a donor dating back to around 3,000 years before the Christian Era. It is an eleven-inch statue of a man. It was brought from Mesopotamia and was intended to stand in perpetual adoration near an altar of a temple. In this display case there is also a small decorated ram that has the same decoration as that on the statue of the man. Probably both came from the same area and period.

Beautiful Meissen statues of eleven apostles were made in Germany in 1338-1740. They were modeled after statues in a church in Rome.

There are several wooden statues, including one of Saint Peter with keys

and one of Saint John with the chalice. A more elaborate carving is one of "The Presentation of the Christ Child in the Temple," a Flemish carving done about 1480. Mary is holding the baby Jesus, with Joseph standing near with a basket and doves. There are two women, each with a basket and three doves. Simeon stands ready to receive and bless the Child.

One of the most interesting pieces on exhibit, small and easily passed by, is an earthenware lamp about eight inches long and five inches high, made in the shape of a fish. The fish was a symbol used by the early Christian, and this lamp may have been used in a Christian service or in a Christian home where the words from the psalmist had taken on new meaning after Jesus came to bring light into the world: "Thy word is a lamp unto my feet, and light unto my path" (Psalm 119:105).

The museum loans reproductions

Children and young people—adults too—of the Bothell Methodist Church, near Seattle, experience something of Jim's surprise and delight right in their own church. Every three months a new exhibit of reproductions of good paintings is brought to the church from the Seattle Museum, through its lending service. The framed pictures are hung on the walls of the educational building and church parlors, where members of the church and church school can see and enjoy them. Not all the paintings are classified as



"Adoration of the Magi" (Florentine, ca. 1400). Seattle Art Museum, Samuel H. Kress Collection.

religious, but all bring new insights.

The Seattle Museum also has a large collection of slides that are used extensively. These, the reproductions, guided tours through the museum, a reference library, and radio and television shows on art, all help to make the museum a valuable aid in the understanding and appreciation of the oft-neglected heritage of Christian art.

To know and understand the great art of today and long ago is to have a spiritual resource that is available in no other way. Christian art not only supplements the teaching in the church school; in itself it can make an important contribution to Christian nurture.

It is not distance, nor even lack of time, that keeps leaders from using the museums in their communities. Usually it is lack of planning or lack of information—information that is easily available. As we often hear it said over the radio, "This information is as close as your telephone." Willing museum staffs are at the service of individuals and groups at all times. Just as public schools, youth clubs, and community agencies make frequent use of their services, so should the churches. Church school classes, youth and adult groups, teachers and families—all should avail themselves of this help in discovering and enjoying the treasures of Christian art in the museums nearby. After all, it is our Christian art.

NOTE: Copies of the special issue, "Art in Christian Education" (February 1959) are still available at 75¢ each. Orders should be sent to the *International Journal of Religious Education*, Box 303, New York 27, N.Y.



"St. John the Baptist Meets Two Pharisees" (Riminese, 2nd quarter of 14th c.). Seattle Art Museum, Samuel H. Kress Collection.

What are teen-agers like?



Junior highs are interested in fellowship opportunities in the church school and are enthusiastic about an active program. Senior highs (see picture opposite) are more mature and are interested in the nature and function of the church.

Clark and Clark

EVERY TIME I taught the leadership education course "Understanding Youth," the parents and youth workers in the classes asked me many sincere questions about what teen-agers are like. I could give answers from books, from adult authorities, and from my own experience in teaching, but this did not seem to be enough. I therefore decided to find out what young people themselves think about the questions.

I submitted a questionnaire of 28 questions to 1,286 high school boys and girls in 22 churches, representing 6 different denominations. The churches were selected carefully to give variations not only in denominations but also in size and location. However, all were from a large metropolitan area, and nearly all might be classified as "middle" or "upper-middle" class. They were typical of the churches found in our major Protestant denominations.

The questions dealt with the relations of teen-agers at home, at school, and at church; their problems, their likes, and their dislikes; their ambitions and plans for the future; and the way they feel about their church and its activities. The majority of the boys and girls gave full, frank, and sincere answers; only a few answered facetiously.

The results of these questionnaires can be presented in many ways. A few of the findings and their implications for church programs for young people are described in this article.

by Elaine HOLCOMB

Wife of Luther Holcomb
executive secretary of the Greater
Dallas Council of Churches, Dallas, Texas

Differences between junior highs and senior highs

The temperamental differences between junior highs and senior highs are striking, and can best be described in simple comparative columns.

A Junior High

1. Is very active; boisterous in 12th year, moody in 13th, and confident and self-assured in 14th year.
2. Tries to break away from parental controls.
3. Has problems arising from relations with (1) friends, (2) family, (3) school work, and (4) himself.
4. Blames problems on others and expects solutions from outside—e.g., blames school difficulties on teachers and too much home work.
5. Wants adult outside of home for counseling, which should be practical and definite.
6. Prefers church school to congregational worship.
7. Is interested primarily in the fellowship aspects of the church program.
8. Wants an active church school program, where he can be an officer and be prominent in all discussion and activities.
9. Feels the church is "theirs" (other people's), not "mine."

A Senior High

1. Is quieter, more poised; realizes he is on the brink of adulthood, and is learning maturity of outlook.
2. Admits need of guidance.
3. Has problems arising chiefly from relations to himself.
4. Seeks solutions for problems within himself—e.g., blames his school difficulties on study habits and use of time.
5. Wants adult outside of home for counseling, but wishes to understand reasons behind rules or restrictions.
6. Prefers congregational worship to church school.
7. Wants friendships at church, but is interested primarily in church worship and preaching.
8. Is interested in the church, preferring formal services of worship conducted with dignity; wants communion services "unrushed." Interested in the nature and meaning of the church.
9. Feels the church is "mine": "I belong. I can feel at ease." Wants closer relations to pastor. Capable of deep level of commitment.

Implications for grading

Not only the questionnaires, but many years of experience with teenagers have led me to question the conventional grouping into three-year junior highs and three-year senior highs. I find more differences between thirteen- and fourteen-year-olds than between fourteen- and fifteen-year-olds. A large number of fourteen-year-olds complain of the lack of discipline in Sunday schools. This is a protest against the more boisterous twelve- and thirteen-year-olds to whom they refer as "the younger kids in our department." The older pupils insist that these "kids" keep them from gaining the benefits from the lessons and programs that they want to have.

A fourteen-year-old has more self-assurance and more confidence in his ability to grow up than does a thirteen-year-old. He is less enthusiastic than is a twelve-year-old, and is less moody and touchy than a thirteen-year-old. He shows less tendency than younger teen-agers toward resisting adult authority. He has a more mature attitude toward adults and displays a new interest in people.

He is not quite as mature in his thinking as are most senior highs, but he surpasses the abilities of younger junior highs. He is at an important turning point in his adolescent years. He needs and wants more depth in the presentation of lessons and programs in Sunday school and youth groups to challenge his new capacity to think logically. But he is not quite ready to meet the competition which he would have to face if he were placed in a senior high department.

A separate department for fourteen-year-olds may be the answer, if there are enough of this age to make for good learning and fellowship. Another answer, and one which is being used in some denominations, is to divide junior highs and senior highs into three departments, grouping together the seventh and eighth grades, the ninth and tenth grades, and the eleventh and twelfth grades. This gives the leaders a good opportunity to meet the rapid maturation and constantly changing needs of high school students.

Why teen-agers drop out

In 1955 I made a study of the religious attitudes and backgrounds of 200 delinquents. I was surprised to find that more than three fourths of the boys and girls in the correctional schools concerned claimed regular attendance at church school and church before they were twelve years old.

What is the difference between junior highs and senior highs? What significance do the characteristics of both groups have for the church's program for youth?

At least one of the parents of each boy and girl in this group held membership in some church. At about twelve years of age they had dropped out of church school and church.

There is, of course, no one factor upon which the blame can be laid for teen-agers' dropping out of church school. Yet several clues lead me to believe that one reason is that they thought of the church as something belonging to their parents. They regarded it as they did community institutions owned and operated by adults. Few thought of the church as their own or referred to the congregation as "we."

In many instances the parents of these delinquent boys and girls had held up religion as a negating factor. They had portrayed God as a "parental policeman." Is it not natural that children of such parents would tend to break away from their parents' church as they tried to break away from their homes?

This finding offers a great challenge to workers with early adolescents, not just to "hold" them in church school, but to lead them to participate in the church organization. They need a sense of belonging within the church congregation and of identity with it. Both junior and senior highs need to have a significant relation to the church program—the junior highs to *participate* in the organizational structure of the church, and the senior highs to *become in-*

involved in the organic nature of the church. Senior highs are capable of commitment, and are making decisions that will shape their whole futures. A number of them express a desire for a closer relation to their pastors. If teen-agers are led to realize that they are the Church—a part of the fellowship of the redeemed, and thus involved in its very nature—they will not likely turn from it and its teachings in later years.

Help from other adults

Only 8 per cent of those answering the questionnaires felt that their parents did not trust them. However, more than half felt a need to discuss their personal problems with some adult other than their parents. Who could serve better as these "other adults" than youth workers and teachers in the churches?

Teen-agers also want counseling about their plans for the future. Sixty per cent realized that they needed help in planning ahead, although more than that number had a pretty good idea of what they wanted to do. One boy said, "I want my church to lead me to know how to have a full and happy future."

Both junior and senior highs indicated that they wanted to do independent thinking. They wanted to base their decisions on something deeper than external laws and customs. Many teen-agers from both

Max Thorpe



groups asked for more discussion of topics relevant to teen-age problems and needs. One of them asked for "more programs that will actually help us, and not just deal in generalities." It is evident that the discussions in the church school and the youth fellowship should be on matters with which teen-agers are personally concerned, and the conclusions reached should be those which they can accept as their own. Conclusions do not have to be

reached in one session. Often a healthy amount of curiosity will cause a problem to become a live issue and will stimulate further thinking and investigation. Above all, the leader should not appear to exert pressure to get teen-agers to accept certain ideas.

Several of the boys and girls indicated that they did not like teachers to use the lecture method; this makes the teacher appear to be "talking down" to them. A senior girl said that

the thing she most disliked in her church was "teachers giving lessons. She added, "We need more personal study." Teen-agers want to participate in discussions, but do not want attention called to them when they do not know the answers.

They don't want to conform

The usual idea is that teen-agers always want to follow the crowd.

(Continued on page 44)

Like most denominations, the American Baptist Convention publishes four story papers for children and youth. These papers are a good resource for the enrichment of the curriculum.

The teacher and the story paper

by Marion BRAUN

Editor of Children's Publications,
American Baptist Convention,
Philadelphia, Pennsylvania.



FOR ABOUT EIGHTY YEARS the Protestant denominations have been furnishing story papers for the children and youth in the church schools. One of the earliest dates back to 1881. Practically all of the major denominations still publish story papers for primaries, juniors, and junior highs. Some include an additional paper for older teen-agers. Through the years these papers have contained stories, poems, feature articles, art work, and other items—all for the purpose of nurturing Christian growth.

In the early days, there was little other reading material published especially for the young. Today the situation is quite different. There are many worth-while magazines and books for boys and girls of all ages. As this change has taken place, the church school story papers have continued to provide entertaining and

interesting reading. The distinction between them and the secular publications is that the material in the story papers has a definite Christian orientation and challenge. In addition, the papers have become increasingly more closely related to the church program. They have always supplemented the church school teaching materials in a general way; they do so more specifically today.

An example of the close tie-in with the church school program is the case of the young people's program for Sunday evening, on which Joe and Martha were working.

"Here's a story we might use," said Joe, as he thumbed through the pages of the topic magazine, "only it has no ending. What's the big idea?"

"Look what it says," pointed out Martha. "Let the group suggest what they think the ending should be. After

that, if they want to know how really ended, see the January 17 issue of *Youth Echoes*."

"That's great! We could get the kids thinking about and discussing this whole idea of 'freedom and limit' by using this much of the story. Then if they want to know how the author resolved the problem in the story we'll refer to the youth paper. But wait a minute," added Joe, "we don't have that issue yet."

"Don't worry about that," replied Martha quickly. "The issues for whole month come together at one time. I can get a copy from the church school secretary."

"Good enough! Will you get it the first thing Sunday morning?" asked Joe.

"Sure will," said Martha. "Funny isn't it? Our youth department only began taking this story paper last fa-

and this is the second time something it has tied right in with one of the youth programs."

What the teachers say

Is this an isolated case, or is the church school story paper actually a curriculum resource? Let us consider how these papers have been used in other situations:

First-grade Teacher: "Not long ago I discovered a 'Who Am I?' series of Bible characters in the primary department story paper. These were attractive full-page drawings of some of the very same Bible people we were studying about on Sunday mornings. I began calling the boys' and girls' attention to this feature. Then I suggested that they use the pictures at home as a kind of game, asking some member of the family to name the characters represented, after which the child could tell the stories.

"I myself saved all the pictures, mounting them on heavy cardboard and then using them at the end of the unit to help the boys and girls recall the Bible stories. I'm saving them also in my permanent picture file, for later use."

Seventh-grade Teacher: "We've had some good conversation about the work of a missionary as a result of the cartoon strip in the teen-age story paper. My class has discovered that the life of a missionary is anything but dull. The boys especially watch each week for the next installment."

Teacher of Young People: "In a quarterly handbook designed for workers with young people, I read previews of articles and special features which are to appear in the two papers for youth. I often find something there that may help in class discussion. For example, we may be studying about vocations and I happen to notice that an article is scheduled for one of the July story papers on 'What Does God Want Me to Be?' If possible, I read the article in advance. If I find that it is especially pertinent, I may ask a member of my class to report on it. Once we spent an entire class session discussing an article on prayer found in the youth story paper."

Teacher of Juniors: "I am delighted to find that a series of Bible background pictures which once were printed in the story paper have now been collected into several booklets. These are a wonderful resource for my juniors when they want to know such things as the occupations and customs of people in Bible times, or what a Bible home looked like inside as well as outside. The story paper is planned for the boys and girls, I know;

but I can't afford to overlook reading each issue myself. Sometimes a story fits right in with our class session."

Primary Department Superintendent: "The worship material on the back page of our story paper has impressed me. I decided to cut out this section each week and paste it in a loose-leaf notebook, to make a book of worship resources. I often refer to this collection when I am planning for department worship. When I use something from the current story paper, I urge the children to use this section of the paper at home.

"Sometimes I discover items elsewhere in the paper which are related to sessions some of the classes will be having. For instance, I found a poem, 'If I Had Lived in Bible Times.' This I knew would be helpful with the unit on the boyhood of Jesus, so I passed along a marked copy of the paper to the particular teacher involved."

Youth Leader: "Our youth group decided to take as its service project this year the raising of money to help build a Christian youth camp in Japan. We needed pictures and interesting facts to motivate the project. Imagine our satisfaction when we discovered that our youth paper carried just the kind of visual material we needed!"

The content is varied

Many people think of the church school story paper as something that contains wholesome and entertaining reading for children and youth—good for them if they can be induced to read it, but quite unrelated to what is being studied or done at church or elsewhere. How many teachers and parents know that denominational story papers contain features such as those mentioned above? A member of the Board of Christian Education or the church school superintendent might find it interesting to check all the issues of the story papers received in a given month, to see how many items teachers and parents could use profitably to further Christian teaching and experience in church and at home.

A quick review of twenty story papers, covering five Sundays and including materials for four age groups, reveals a total of forty-six items, as follows: twenty worship suggestions and devotional articles for personal use; seven pictures featuring churches, hymn writers, and Christian poets; seven games, puzzles, and other novelties to test Bible knowledge; five articles offering practical help in Christian living and information about Bible lands; four stories based on the Bible; two full-page illustrations of Bible characters or missionary activi-

ties; one picture-strip serial on missionary life. This summary does not include the wide variety of items—inspirational stories, poems, and the like—carried in each issue.

Plan to use this resource

The packet of story papers that a church receives each month contains many valuable curriculum resources. It is the responsibility of church school leaders—departmental superintendents and teachers—to discover these resources and plan to make good use of them.

Here are a few suggestions for stimulating this discovery and planning:

1. *Secure in advance*, from the church school office, copies of the story paper your group will be receiving during the coming month.

2. *Read four or five issues* as soon as possible, and mark special features that you may want to bring to the attention of your class, that you think you might use in teaching, or that parents should know about.

3. *Decide how and when* to make use of special features. A marked copy of each issue might be posted on the bulletin board a week before it is given to the group, calling attention to these features. An item might be used in the worship service. If a letter or news sheet about church school doings is being sent to the homes, it should mention coming story paper features which might be shared in family conversations or worship.

4. *Use the story paper yourself* in such a way that your class or department will know you consider it an important part of the curriculum and not something to take or leave. Provide adequate time for distributing the paper each Sunday. Encourage pupils to comment on items they have read or used. When interpreting the printed tools of your church school curriculum to parents and others, include the story paper just as you do the teacher's book and other pieces of material.

A class of primary boys and girls was planning a program for parents and friends, to acquaint them with the highlights of Sunday church school sessions. Different children were to tell about the various things they had done. Ruth, who had not made a contribution up to this point, said, "I could show them our story paper and tell them what is in it." Her suggestion was readily accepted by the group. To this child, the story paper was an important part of her church school experience. Are *you* making the fullest use of this important year-round resource?

Burma plans for weekday classes



Schoolgirl in Pegu, Burma, wears her rainhat during the monsoon season.

Leon V. Kofod

by Russell F. HARRISON

Director, Department of Missionary Education, International Convention of Christian Churches, Indianapolis, Indiana

RE-LIVE with me a trip almost halfway around the world to Rangoon, Burma, in the heart of Asia.

It is summer, 1958. To appreciate Asia one must make the journey there in hot weather, and preferably when there is plenty of rain. Our purpose in going to Burma is to meet with the Burma Christian Council, in which the church and mission groups of Burma project plans and programs cooperatively.

An opportunity opens

A growing need is brought to our attention. The government schools have opened their doors for classes in Christian teaching. We are surprised because the concept of Burma as a Buddhist country is so firmly established in our minds that we are unaware of the impact which Christianity is making in this Asian land.

The faces of the persons express concern at the report that there are no Christian classes now because there are no textbooks available for their courses. These books are required before a "released time" program can be inaugurated. What can be done? Who can prepare the needed materials? Glances around the room reveal the inability of anyone present to carry forward the specialized responsibility involved. This is to say nothing of lack of personnel and funds! But no one is content to drop the matter. Surely there is a way.

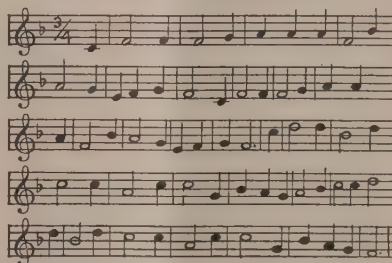
"Daw Win Mya (pronounced Me-ya) could do this," exclaims one of the leaders.

A quick response comes, "But she is going to the United States to study on a special scholarship and she is due to leave in two months."

Maybe this, in itself, is fortunate. Could the two visitors from America and the Secretary of the Burma Christian Council interview Daw Win Mya?

As the members of the Council excitedly dream their dreams the sobering reality of finance enters the discussion. Could the World Council of Christian Education explore avenues of support in the United States? If Daw Win Mya is willing to accept this call to serve her native land of Burma, can her studies include the kind of research and preparation needed for this task? Our discussion points in an affirmative direction. Someone suggests that her transportation plans could be adjusted so that, instead of going directly to the United States, she can go by way of Tokyo, Japan, and participate in the Fourteenth World Convention on Christian Edu-

LET'S SING A BURMESE SONG



pe-aw pe-aw shwin shwin loo me-o bown sohn swa, la
yout ma-te th-ha e-ah me-ah, nee yin ah ko geh tho bown
seh-ga, ney ne-ya doe dway say-tah, loo me-o m-kwah bown
meh bown meh doe dway nee ne-ut ja zo gweh, loo me-o
m-kwah bown meh bown meh doe dway nee ne-ut ja zo gweh.

English meaning of the Burmese Song:
"Let all of the people be very happy
as they come together and make friends.
Let us come together as brothers. Let
us set our hearts on unity, making no
divisions between races. Let us all live
together in unity."

cation. Could the World Council of Christian Education assume the added costs for this part of the trip? We no affirmatively. In Tokyo she would have opportunity to talk with leaders of other countries who do similar curriculum writing. This would be most valuable.

Daw Win Mya responds favorably and prepares herself to go out "in faith" to study in order that she may do this work for Burma. Ship and plane schedules are adjusted.

The financial problem is faced

Now let us shift the scene quickly back to America, leap the space of many months to the present. Daw Win Mya is studying in the Pacific School of Religion, where she is majoring in curriculum development. She is eager to return to Burma after this period of preparation. There she will prepare textbooks for weekday religious education for the schools of Burma. It is thought that the material she writes can be used in Christianity as well as in government schools.

As Daw Win Mya studies, others face the task of securing the money to support this important undertaking. They tell weekday leaders in the United States about the plans, asking if the weekday religious education classes of this country might like to contribute to the cost of the three-year program of curriculum development in Burma. The Burma Christian Council will secure office space and much of the money, but it will need our help.

Teachers from the Christian schools of Burma will teach the released time classes in government schools. These classes will be open to all Burmese children whose parents are willing for them to have this experience as part of their education. Here is an unparalleled opportunity to tell the story of Jesus Christ to children in a predominantly non-Christian land. For many of these children, it will be their only opportunity to hear of Christ.

Through this and other projects and programs, Christians in the United States join hands with Christians in distant lands to share in a common enterprise, dear to the hearts and lives of both.

Weekday religious education classes and others wishing to help children and young people of Burma to have materials to use in their classes can secure further information from World Council of Christian Education and Sunday School Association, 475 Riverside Drive, New York 27, New York. Contributions should be sent to the same organization, clearly marked for "Burma Weekday Project."



In Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of
Churches

Address all correspondence to:
NCC: DAVBE
7th floor
475 Riverside Dr.
New York 27, N. Y.

Current Evaluations

(from a nation-wide network of
interdenominational committees)

The Bible Story of Easter set

Two filmstrips, color, scripts, guides,
with one 12-inch 33½ rpm recording.
Produced by Family Films (Family Film-
strips), 1959. Available from denomina-
tional film libraries and other, Family
dealers. Sale: \$16.50 complete.

Cup of Sorrow (30 frames) portrays the
Lord's Supper and Jesus' prayer, as well
as his betrayal, arrest, trial, and cruci-
fixion.

Day of Gladness (36 frames) continues
with the sealing of the tomb, early-morn-
ing visit of the women, Jesus' appearance
to them, and the promise of the Holy
Spirit. Both filmstrips feature live pho-
tography from the motion picture, *Power
of the Resurrection*.

A trio of committees arrived at several
common agreements. Their members ap-
preciated the value of scriptural fidelity
for the basic instructional values it offers,
yet they felt that much of the period's
spirit was lost in the literal translation.
However, the simplicity of the continuity
and the omission of explicit Crucifixion
visualization enhances possibilities of use
of the filmstrip with children. Color pho-
tography is very vivid, and may be too
much so for some older viewers. The
producer has again employed his tech-
nique of identifying "things to look for"
in the filmstrip, but this sound educa-
tional device is not utilized fully by the
treatment that follows. Taken in total
view, the set is recommended for worship
and instruction with juniors through
adults in the more conservative fellow-

ships, and is acceptable for similar uses
with junior highs through adults in con-
gregations looking for more than the
literal interpretation. Teachers will want
to preview the strips carefully, since some
well-known Holy Week sequences are
not included.

(II-A-3 & 4)†

Easter around the World

41-frame filmstrip, color, script, guide,
with or without one 33½ rpm recording
(flip side for *How We Got Our Easter
Customs*). Produced by Society for
Visual Education, 1959. Available from
denominational film libraries and other
SVE dealers. Sale: \$9.00 with recording,
\$6.00 without.

Seasonal observances in Japan, the Fiji
Islands, India, Palestine, Greece, Ger-
many, Poland, France, Sweden, Austria,
Ireland, and the United States are fea-
tured in this filmstrip. The script's ap-
proach is one of highlighting similarities
as well as differences.

While colorfully sharing the symbolic
rites of a secular nature, the piece does
not do justice to spiritual meanings in the
day and the customs pictured. Its tempo
is suited to children, as is the vocabulary
of the narration, and could be recom-
mended as a supplemental instruction aid
with primaries and juniors. For similar
use and ages in curriculum units, though,
it is limited. Insufficient explanations are
given of the distinction between pagan
and Christian customs in some instances,
and of the combination of both in others.

(VI-A-5; VIII-C)†

Easter in Jerusalem

40-frame filmstrip, color, script, guide,
with or without 33½ rpm recording.
Produced by Family Films (Family Film-
strips), 1959. Available from denomina-
tional film libraries and other Family
dealers. Sale: \$10.00 complete, \$6.50 with-
out recording.

A camera tour of modern Jerusalem
takes viewers to areas associated with
Palm Sunday, Holy Week, and Easter
events. Worshiping pilgrims from Ortho-
dox, Roman, and Protestant segments of
Christianity also are shown visiting these
places.

Just where such material will fit into a
denomination's curriculum is not simple
to ascertain. Technical qualities of pho-
tography, script, and musical backgrounds
are adequate enough, but the title is mis-
leading in two respects. The treatment
is of present-day Jerusalem, as noted al-
ready, and the continuity stops short of
Easter's triumph. On the other hand,
more than a few details of the biblical
account of the Crucifixion may be clari-
fied. Our committees' evaluation con-
sensus is that the filmstrip is acceptable
for instructional and inspirational uses
with older primaries through adults.

(III-A-2; II-A-3)†

†Indicates subject area or areas used by
the Audio-Visual Resource Guide to clas-
sify church-related A-V materials. This
"standard in its field" gives evaluations of
2500 motion pictures, sound and silent film-
strips, slides, and recordings, in addition to
other materials.

Gates of Glory

30-minute motion picture, b & w. Pro-
duced by the Lutheran Church, Missouri
Synod (Concordia Films), 1958. Available
from some denominational and other
Concordia film libraries. Rental: \$9.00,
\$12.50 during Lent and Easter.

While awaiting execution in his jail
cell, the apostle Thomas relates the events
of Jesus' last week to a fearful fellow
believer sharing the space. As Thomas
recounts his experiences, they are visu-
alized through flashbacks. The execu-
tioners approach, and the cellmate re-
dedicates himself to Christ's cause even
though physical death is at hand.

Observant viewers will realize that the
producer has lifted segments out of older
films and shot new "vehicle" footage of
Thomas in prison. This need not bother
Christian educators if the desire for
"what's new this year?" is supported by
them. The script is faithful to the Scrip-
tures, and groups looking for literal treat-
ment of the account will find this film
useful. Others will criticize the relatively
shallow interpretation of the Crucifixion
and Resurrection. The device of telling
the story through the eyes of "the doubt-
er" offers many possibilities for follow-
up, however, in all Christian circles. In
summary, the material is recommended
for the inspiration of junior highs through
adults in so-called conservative fellow-
ships, and is acceptable for the same use
and ages in other communions.

(II-A-3 & 4; VI-A-2, 5)†

How We Got Our Easter Customs

36-frame filmstrip, color, script, guide,
with or without 33½ rpm recording.
Produced by Society for Visual Educa-
tion, 1959. Available from denominational
film libraries and other SVE dealers.
Sale: \$9.00 with recording (flip side for
Easter around the World), \$6.00 without.

Traditional origins are traced for the
Easter bunny, egg coloring, new clothing,
sunrise services, and the Paschal Lamb,
among others. Visualization is through
art work.

As the paragraph above suggests, the
only Christian custom included, for all
practical purposes, is that of the sunrise
service. The overall presentation is inter-
esting and colorful, but fails to deal with
much of a significant nature as far as
church school curricula are concerned.
Whether or not church leaders and teach-
ers will find opportunity to use the strip
in recreational settings is another thing.
All in all, it is acceptable for the enter-
tainment of juniors, but would have
limited value as an instructional tool with
them.

(VI-A-5)†

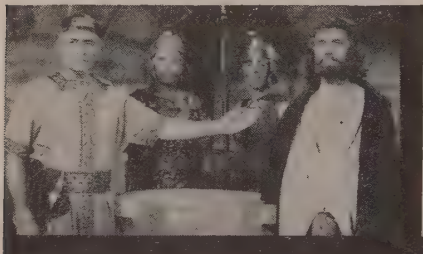
In Joseph's Garden

29-frame filmstrip, color, script, guide,
with or without 33½ rpm recording (one
side for worship use, the other for instruc-
tion). Produced by the Lutheran Church,
Missouri Synod (Concordia Films), 1959.
Available from denominational film li-
braries and other Concordia dealers.
Sale: \$8.00 with recording, \$5.00 without.

Art work visualizes the events of the

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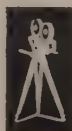
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resurrection and ascension of Jesus. Three seasonal hymns are placed with the continuity for group participation.

Major strengths of the material include its uncluttered manner of telling the stories involved and a sense of movement in the attractive paintings. Orchestral backgrounds sometimes overcome the narrator's voice, and the opportunities for group singing may seem to break the continuity for some viewers of all ages. The qualities of both sides of the recordings are above average with musical settings for worship and teaching narratives. In many respects, it is difficult to discover the unique accents of each. Suitable interpretations for most Christians; this film is recommended for the inspiration, acceptable for the instruction of older primaries through adults.

(II-A-4)†

Peter's Resurrection Faith set

Two filmstrips, color, scripts, guide with one 33 1/3 rpm recording. Produced by Family Films (Family Filmstrips 1959). Available from denominational film libraries and other Family dealers. Sale \$16.50 complete.

Peter's Failure (45 frames) recounts the disciple's avowal of undying faith, which soon is thrown over in a fit of cowardice.

Peter's Victory (34 frames) continues with his rededication and forgiveness, and his role in the early Church from the day of Pentecost.

Here is another pair of filmstrips made from the feature film, *Power of the Resurrection*. Much of the dramatic value of the story is preserved in the sound filmstrip medium, even if facial expressions are at times lifeless. All production qualities contribute to the total, with use of voices from the motion picture soundtrack a special strength as far as the evaluators were concerned. The script weighting of one of the Gospels and the calculated insertion of extrabiblical fill should be noted by teachers. Recommended for the inspiration and discussion stimulation of older juniors through adults, the set is acceptable for straight instruction with the same ages. Both strips should hold the interest of viewers in all of these groupings.

(II-A-3 & 4; VI-A-5)†

Power of the Resurrection

59-minute motion picture, color or black and white. Produced by the National Council of Churches (Broadcasting and Film Commission) and Family Films, 1959. Available from denominational as well as other BFC and Family film libraries. Rental \$30.00 color, \$17.50 b & w, May through January; \$37.50 color, \$25.00 b & w, February through April.

Screen and stage playwright Henry Denker has applied his talents to a semi-scriptural drama of Simon Peter, from the days prior to the Crucifixion through the birth of the Church at Pentecost. Veteran actor Richard Kiley plays the part of Peter.

Visualization of the Bible offers a gamut of problems, and a few are unresolved in this film; but the overall effect and con-

ent comes across with integrity and good taste. Kiley's performance is one of a human being who passes through the many stages in becoming a true disciple. Peter's weaknesses and strengths are touched rather well. Sets and special effects are a rank above those seen in most Bible films, and the physical miracles relevant to the historical span (Resurrection and Pentecost) are suggested without detailed portrayal. The only technical flaw obvious to many may be the climactic choral rendition of Handel's "Hallelujah Chorus" under the words of Peter's final lines. Highly recommended for the inspiration of older juniors through adults, the film could be acceptable for the stimulation of follow-up discussion among senior highs through adults.

(II-C; VI-A-5, II-A-3 & 4, I-C-1)†

The Story of the Prophets, Part 1

Six filmstrips, color, scripts, guides, with or without three 33½ rpm recordings. Produced by Cathedral Films, 1958. Available from denominational film libraries and other Cathedral dealers. Sale: \$40.50 complete; \$6.00 each filmstrip, \$3.00 each recording.

Frontiersmen of Faith (54 frames, flip-side of recording for Amos, God's Angry Man) is the introductory material for the entire series. General backgrounds are provided for the roles and times of the men whose lives are shared in the following strips.

Amos, God's Angry Man (46 frames, flip-side of recording for *Frontiersmen of Faith*) deals with the first of the "writing prophets." Beginnings of his ministry are traced through his pronouncements during years of Hebrew crises.

Hosea, Prophet of God's Love (52 frames, flip-side of recording for Micah, Prophet of the Common Man) tells of the heartbreak out of which this stalwart found a new awareness of God. The man's discovery of divine love as costly and dangerous, as well as radiant and powerful, is highlighted.

Micah, Prophet of the Common Man (55 frames, flip-side of recording for Hosea, Prophet of God's Love) deals with the man's resilience in the midst of contemporary social evils. His understanding of God's nature is featured.

The Vision of Isaiah (49 frames, flip-side of recording for Isaiah, Statesman for God) interprets one experience during the man's progression toward spiritual maturity. The relevance of this to Hebrew history of the moment also is described.

Isaiah, Statesman for God (59 frames, flip-side of recording for *The Vision of Isaiah*) continues from where *The Vision of Isaiah* ends. Much of the narrative accents the Messianic prophecies found in the canonical book bearing Isaiah's name.

Frontiersman of Faith gives an excellent overview of the prophets and could be useful for either introduction or review, if not both. Each man presented is given a personality; emphases are placed upon moral implications of messages rather than upon difficult-to-visualize mystical elements. On the other hand,

The Vision of Isaiah tackles a mystical experience, and brought mixed reactions from the evaluators. The remaining four titles in this set were received rather uniformly. Representative comments dealt with the dynamic approaches to the men and their messages, brilliant art work, and carry-over motivation to social action areas. Appreciation was expressed for the ways in which the prophets have been made flesh-and-blood emissaries of a living God. *The Vision of Isaiah* is recommended as a discussion stimulator with senior highs through adults; the other five strips are recommended as instructional and discussional tools with junior highs through adults; *Frontiersmen of Faith* is recommended as a worship aid with junior highs through adults. While no one strip in the series exhausts the primary content of the subject portion under consideration and may not deal adequately with various schools of interpretive thought, all six should motivate further detailed study among their suitable audiences.

(III-C-4; VI-A-3)†

The Story of the Prophets, Part 2

Four filmstrips, color, scripts, guides, with or without two 33½ rpm recordings. Produced by Cathedral Films, 1958. Available from denominational film libraries and other Cathedral dealers. Sale: \$27.00 complete; \$6.00 each filmstrip, \$3.00 each recording.

Jeremiah, the Reluctant Rebel (54 frames, flip-side of recording for Ezekiel, Man of Visions).

Ezekiel, Man of Visions (60 frames, flip-side of recording for Jeremiah, the Reluctant Rebel).

Prophet-Poet of the Exile (52 frames, flip-side of recording for *In the Fullness of Time*) tells of the voice from among the Hebrews exiled in Babylon in 550 B.C. and its contributions to prophetic literature.

In the Fullness of Time (44 frames, flip-side of recording for Prophet-Poet of the Exile) summarizes the series and leads into the greatest prophecy, that of Jesus' birth.

This quartet of materials brought a variety of reactions from the committees. *Ezekiel, Man of Visions* and *Prophet-Poet of the Exile* deal with controversial content in controversial manner. The former does not distinguish clearly between the visionary and reality; the latter presumes unduly in calling the titled figure "the greatest of the prophets." Nonetheless, this pair, along with *In the Fullness of Time*, wrestle with areas of biblical study that have been neglected by A-V materials. Even those with whom the interpretations are not completely compatible will find these pieces helpful in terms of study stimulation. *In the Fullness of Time* also considers the relation between the prophets and Jesus in a helpful way. Generally speaking, the set is recommended for the instruction and discussion stimulation of senior highs through adults, and is acceptable for similar uses with junior highs.

(III-C-4)†

(Continued on page 42)



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Worship Resources

for April

Primary Department

by Marian Claassen FRANZ*

THEME FOR APRIL:
Exclamations About Jesus

"One of the greatest journeys anyone can ever make is the journey from a question mark to an exclamation point. From a question mark about Jesus to an exclamation point about him. . . ." Jesus' contemporaries had questions about him: "Who are you?" "Are you the one who is to come?" "Are you the Christ?" But the events of Easter called forth exclamation points. Jesus was met at the gates of Jerusalem with shouts of "Hosanna!" affirming the earlier exclamation, "Thou art the Christ!"

Easter is the time when we who are Christians join all who have made the pilgrimage from the question mark to the exclamation point. We answer the "He has risen!" of the first Christians with the triumphant confirmation, "He has risen indeed!"

1. Thou Art the Christ!

CALL TO WORSHIP: "O God, may the whole world praise thee!"

INVOCATION:

Be near us, Father,
In our church today,
As we listen,
Sing and pray.

SCRIPTURE: Matthew 16:13-19

SONG: "The loving Jesus is my friend!"

TALK: "How People Changed When They Knew Jesus"

Jesus' life made a difference in the lives of many people. No one like Jesus had ever lived before. At first the peo-

ple didn't understand him, but when they got to know him they changed in many ways—in the way they thought about themselves and about other people, and in the way they behaved.

(Zaccheus) Tax collectors wanted to be rich. Some of them robbed and cheated the people, not caring how many they hurt. Zaccheus was that kind of a tax collector: he treated people unfairly and took more money from them than they owed. Then something happened: Zaccheus met Jesus. Being with Jesus changed Zaccheus. At once he gave back all the money he had taken from the people unfairly. He had changed so much that he gave back four times as much as he had taken!

SONG: "Jesus was a loving teacher," stanza 1²

(Peter) Peter grew up by a lake. His father was a fisherman. Peter learned how to care for the nets, how to handle the boats, and how to catch fish. Peter may have wanted to be rich and important some day. Then Peter met Jesus. He decided to follow Jesus and be near him all of the time, even if it meant he could not longer be a fisherman on the sea—even if it meant that he would not be rich and important. One day Jesus asked Peter, "Whom do you say that I am?" and Peter answered, "You are Jesus! You are the Son of God!" Jesus knew that Peter had changed.

SONG: "Jesus was a loving teacher," stanza 2

(Paul) Paul was causing so much trouble for the friends of Jesus that they were hiding from him. They were afraid of Paul because, whenever he found some of Jesus' friends, he put them in jail or hurt them. But one day Paul changed. He had a powerful vision or dream about Jesus, and then he too became a follower of his. People could hardly believe it. "What? Can this be the same Paul who used to be so mean to us?" they asked. "He used to try to keep the people from following Jesus. Now he himself tells them about Jesus! How he has changed!"

SONG: "Jesus was a loving teacher," stanza 3

LITANY:

We thank you, God, for the stories:

The story of Paul, who changed from not wanting anyone to follow Jesus to wanting everyone to follow him.

We thank you, God, for Jesus.

The story of Zaccheus, who changed from being a dishonest person who stole from people to one who helped them.

We thank you, God, for Jesus.

The story of Peter, who changed from wanting only to be important, to wanting only to be a friend of Jesus.

We thank you, God, for Jesus. Amen.

BENEDICTION (use all month, spoken by group):

May Jesus, who lives forever
Help us till we meet again.

2. Hosanna!

WORSHIP SETTING: Display a picture of the Palm Sunday scene, live palms, and a card with the word "Hosanna" printed on it.

SCRIPTURE: Psalm 147:1, 12

POEM: "I think when I read that sweet story of old"

TALK: "Praises for a Kind King"

(Repeat the last line of the first stanza: "I wish I might have seen his kind face when he said, 'Let the little ones come unto me.'" Ask if the children have ever made the same wish.)

Let's pretend this morning that we were living in Palestine at the time Jesus was there. For very special reasons we will choose Jerusalem as the place where we lived. Jerusalem was the capital city. Jerusalem was the city where the great Temple of God shone in the sun. Jerusalem was the city where Jesus came on a very special day that we liked to remember.

Important and exciting things were always happening in Jerusalem. The children who lived there loved to see them. One day when the children were playing they heard trumpets and shouting in the distance. They knew that a great leader was coming to Jerusalem.

Quickly they scrambled to a high perch, from which they could watch the great leader enter the city. First in the procession they saw men in brightly colored clothing playing great, shining trumpets. Then came soldiers marching with their glistening spears held high in the air. Next came men on horses. Even the horses marched to the music. Then at last came the great leader. His horse was white, the most beautiful of all. On its back was a rich blanket for the leader to sit upon as he rode. All the people who watched began to shout and wave and cheer as the leader rode by.

When the last of the great procession had passed, the children of Jerusalem who had watched it, had a play procession of their own. One of them pretended to be king. Others were pipers, marching ahead and playing merry tunes on their little pipes. Others marched in the procession, carrying twigs that they had cut from trees, shouting and singing as they marched.

Tired from their play, the children of Jerusalem stopped to rest beneath the shade of an olive tree. They talked about the leader who had just ridden by. Some of the leaders, they knew, were not good ones. They were cruel to their enemies and unfair to the people.

"I wish we had a king who would be kind and fair to all the people of the kingdom," said one of the boys.

"Yes," said another. "I wish we had a king who would care as much about the poor people and the sick people and the children as Jesus does!"

No one spoke for a while. Each of the children was thinking what it would be like to have Jesus for a king. Each was thinking how he would like to live in his kingdom. There were many people, they knew, who wanted Jesus to be king.

Then came a day that the children of Jerusalem did not forget. It was Passover time, and travelers from all over the country were coming to Jerusalem to worship at the great Temple. From their high perch the children watched as more and more people passed by them and crowded through the gates of the city. From where they were sitting, they could hear what the travelers were saying.

The news was spreading among the crowds that Jesus, too, was coming to Jerusalem. When they heard that, the children did not wait. They hurried out through the gates of the city and up the road to meet Jesus.

There, far up the road, they saw him. Jesus was riding on a donkey. People were marching beside him. Someone had put a coat over the donkey's back to make a saddle for Jesus, like the one a great king would have. The men and

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¹Halford Luccock, in the *Interpreter's Bible*, Vol. VII, p. 827.

²Hymns for Primary Worship, Westminster and Judson Press.

men and children had taken branches on palm trees and were waving them high in the air as they marched beside him. Some were throwing flowers in his path. Others were throwing their coats on the path of the donkey, just as people did for a great king. It grew more and more exciting.

The children of Jerusalem joined the crowd. Some waved palm branches. Some threw flowers to throw into Jesus' path. Others played merry little tunes on their flutes as they marched ahead of Jesus. As the procession neared the city, everyone began to shout:

"Hosanna!
Blessed be the King who comes in the name of the Lord!
Hosanna in the highest!"
"Hosanna!" shouted the children with the others. "Hosanna! Jesus is our King!"
SONG: "Tell me the stories of Jesus"
(stanza 3) and "Hosanna! be the children's song"²

HYTHMIC WORSHIP:

During the singing of the second song, allow the children to walk on a make-believe road, re-enacting the Palm Sunday scene, showing their praise and love for Jesus as the children of Jerusalem did.

PRAYER: Help us always to remember this very special day. Like the children of Jerusalem, we too want to give our praise and honor. Help us to love you always, O God. Amen.

4. He Has Risen

SONG: Choose from the selection of Easter hymns in your children's hymn book.
LISTENING TO MUSIC: The children know that Easter is a happy time. The true joy of Easter, however, can best be seen against the background of gloom in which it is set. As the children listen quietly to some Easter music, lead them to distinguish the sadness from the bursting joy in the music.

DRAMATIZATION: "He Has Risen!"

(Note: This playlet is designed to supplement the biblical account of the Resurrection, which should be familiar to the children before they begin to work on the dramatization. If the primary lesson materials of your denomination do not deal with the Resurrection, substitute resources should be used.)

(If you use costumes, make them very simple; a mere headpiece or strip of material draped over the shoulder will give the suggestion of a character who lived long ago. The characters do no speaking, but the leader should discuss with the children how they can show sadness and joy in their postures and facial expressions as they pose the scenes.)

SCENE I: Three women, looking sad, on their way to the tomb.

LEADER:

Early in the morning,
At the rising of the sun,
Three women came with spices,
Walking sadly to the tomb.

Who will roll the stone away
From the tomb?" they sadly said.
They were still afraid, not knowing

He had risen from the dead.

ALL:

Good news! Good news!
Jesus is no longer dead.
He has risen!
He has risen!
He has risen, as he said!

SCENE II: Mary Magadalen stands bent and weeping.

READER:

By the tomb stood Mary weeping,
And as she wept, she heard a voice:
"Woman, Woman, why are you weeping?
Why are you weeping? Can you say?"
"I am weeping, Sir, and lonely,
For they have taken him away!"

CHORUS: Repeat lines above: "Good news. . ."

SCENE III: Having heard the news from the women, Peter and John rush to the tomb.

READER:

Go quickly and tell his disciples!
Go quickly and tell the good news!
Tell Peter!
Tell John!
Tell the whole world around!
Tell all the good news you have found!

CHORUS: Repeat lines above.

SCENE IV: Disciples walking on the road to Emmaus.

READER:

A stranger came to sad disciples
Who were walking to the town.
"Tell me, now, what is your trouble?
Why so sad, and looking down?"

They, almost too sad to answer,
Told to him their long, sad tale.
So sad at first they did not notice
That he was no stranger at all.

CHORUS: Repeat lines above.

SONG: "Christ the Lord is risen today"

PRAYER: Offer thanks for the glad Easter day which brought the good news to the friends of Jesus that Jesus had risen from the dead. Offer thanks also for the fact that they told the good news to others.

4. He Has Risen Indeed!

WORSHIP SETTING: Picture of disciples gathered around Jesus and/or of the Last Supper.

SCRIPTURE: Matthew 28:20b

TALK: "Remembering Jesus"

Just as we like to think of the things Jesus did and said, so too did the disciples like to remember him. We can imagine that they often gathered to talk to each other about the things that happened when Jesus was with them.

SONG: "Often Jesus' Friends Remembered"

I imagine that Peter and John were two of the friends of Jesus who liked to remember him. I imagine that there was one certain place they would like to go. Can you guess what that would be? We can be sure that they would walk along the road, past the olive orchards and fields of grain, into a city street, up the steps of a house to the room where they had been with Jesus. It was a room where Peter and John wanted to go and think, and remember the things that Jesus had said there. When they got there something like this may have happened:

The room was not empty. Other friends of Jesus had come there too to think and to talk about Jesus.

"I remember," one little boy said, "how Jesus always liked the children. He never said he was too tired. He never told us not to bother him. Even when the grown-ups told us to go away, Jesus would say: 'Let the children come.'"

Mary Magdalene was there, too. As she remembered, she said: "What I love to think about is the first day of the week in the garden. Someone asked me why I was crying. I told the man that I was crying because they had taken Jesus away. Then the stranger said, 'Mary!' and I knew when he said my name that it wasn't a stranger at all. It was Jesus!" Tears started down Mary's cheeks and a happy smile crossed her face as she remembered that happy moment.

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²See the worship resources for primaries in past issues of the *International Journal*, in February 1959 or March 1958.

"And then do you remember," Peter asked, "how excited you were when you came to tell us the good news? John and I didn't believe you at first. We thought you were just pretending. Even though I ran to the tomb as fast as I could, John got there first. Then we knew that the good news you told us was really true. Jesus had risen from the dead! We could hardly believe it."

John, remembering, added, "I can't forget that evening when we really saw him. We were sitting here together, not knowing what to think or do, when suddenly we heard his words, 'Peace be unto you.' Then we knew that Jesus was really with us."

The room was very quiet now. Everyone was remembering that wonderful moment when they had seen Jesus. They were remembering what he said. The sun shone through the window onto the happy faces around the room. It was a long while before anyone spoke.

At last a smile spread over Mary's face. "He promised to be with us always,

even until the end of the world."

Around the quiet circle heads nodded as the friends of Jesus remembered his words that he would always be with them. Together they bowed their heads to pray. Remembering Jesus made them feel closer to each other. Remembering Jesus made them feel closer to God.

POEM: "Friends of Jesus remembering"

The little circle of friends remembered,
Remembered days that used to be.
"Will those glad days be gone forever,
When Jesus lived in Galilee?"

The little circle of friends remembered
All the words they'd heard him say,
"Do not be afraid or lonely.
I am with my friends away."

Thanking God, the little circle
Bowed their heads to softly pray,
"We will always be his helpers,
And love him as we do today."

M.C.F.

SILENT PRAYER

with God. Information is offered only clarify the message.

2. Hosanna to the Son of David

WORSHIP SETTING:

Palm branches and spring flowers, perhaps a large palm plant, can help give a Palm Sunday atmosphere. Elsie Ann Wood's "The Triumphant Entry," which is available in size 12"x18" at 35¢ from denominational publishing houses, Giotto's "Entry into Jerusalem" at 13"x12", \$3.00, could be used too. However, it probably would be more effective to display again the "Head of Christ" which you have chosen.

The Service

Call to Worship: Psalm 24:9, 10.

Scripture: The story of Jesus' entry into Jerusalem is told in all the Gospels: Matthew 21:1-16, Mark 11:1-10, Luke 19:20-40, John 12:12-15. Choose the verses you prefer to read today, or prepare to tell your own story. The latter choice would give you an opportunity to emphasize the things you feel are most needed to blend in with the rest of the service. Be sure to read or tell the part about the children's participation, given in Matthew 21:15 and 16.

MUSIC: Prelude, "The Palms." Hymn from from which to choose today:

"With happy voices ringing" (perhaps opening or processional hymn)

"Fair are the meadows"

"All glory, laud and honor"

"Christ the King rides forth in triumph
"Tell me the stories of Jesus" (third stanza—if yours is a group of young juniors)

Hymn Story: In order that one of the most beloved Palm Sunday hymns may have greater meaning for your group, you might tell them this story:

ALL GLORY, LAUD, AND HONOR¹

When Palm Sunday comes, there is a hymn people especially love to sing. It is "All Glory, Laud, and Honor," a great hymn written more than 1100 years ago by Theodulph of Orleans, when he was in prison. It tells the story of Palm Sunday beautifully; how the children and people gathered to sing hymns of praise waving the palm branches and shouting "Hosanna!" as Jesus, their friend, rode by. This hymn has always been a favorite of children.

Theodulph was brought from Italy to France by King Charlemagne, to be Bishop of Orleans, a very important position in the Church. But because Theodulph was an Italian and not a Frenchman, the new king, who became ruler after Charlemagne died, became suspicious and believed that Theodulph was disloyal. So he was thrown into prison. There he spent his time writing. One of the poems he wrote was the words of the hymn, "All Glory, Laud, and Honor."

Theodulph had many friends in the Church, and the choir boys felt especially friendly toward him. Somehow the poem was smuggled out of prison. The choir boys in the churches where Theodulph

THEME FOR APRIL:

Remembering Jesus During Lent and at Easter

For the Leader

As we draw near the climax of the church year, the Easter season, we continue the theme used last month. You will want to reread the suggestions given in the introduction for the March worship resources. Each Sunday of April is significant. The first is Passion Sunday, when we think of the courage with which Jesus faced death. The second is Palm Sunday, when we recall children's expression of love for Jesus. On Easter Sunday we think of the wonder of Jesus' Presence with all his followers, and on the last Sunday of his Great Commission.

Some of the hymns used last month may be used again. Others are suggested below.

1. The Heroic Jesus

WORSHIP SETTING: Use a picture of Jesus which you feel emphasizes his courage; it may be the one you used the first Sunday in March.

The Service

The opening hymn today will probably be "Jesus, our hero, strong and tender." Others appropriate for use are: "Lord, I want to be a Christian," "I would be true," and "Hail to all the heroes."

*Director of Leadership Education and Weekday Church Schools, the Church Federation of Greater Chicago; writer of curriculum materials, the Five Years Meeting of Friends.

For this Passion Sunday, instead of dwelling on the Crucifixion itself, we think of the heroic Jesus, who did not flinch from doing what he believed was right even though he realized it would probably lead to his death.

Junior boys and girls are attracted by heroes. Make it your purpose today to deepen the appreciation your boys and girls already have for Jesus. They should be helped to feel that Jesus was truly a hero. Your second purpose will be to inspire your group to be heroic followers of Jesus' way of love—even when doing the right thing is very hard.

Today your boys and girls should come to understand some of the reasons why Jesus was crucified—especially to see how heroically he did and taught what he believed was right even though he knew it was dangerous to him personally. Some of the incidents you might choose to point up today in this connection are: his teaching regarding the tribute money (Matthew 22:15-22); his teaching about the Pharisees (for example, Matthew 23:2-7); his visit with Zacchaeus (Luke 19:5-7); his expulsion of the money-changers from the Temple (Mark 11:15-18); his agony in the garden (John 12:27). There are many other passages which would be just as appropriate.

You might arrange these various incidents into one narrative, adding comments where needed, to indicate how each event or teaching affected people's attitude toward Jesus and contributed to his death.

You might prefer to have some of the Bible passages read by juniors. You could make explanatory comments between each reading, or you might have the junior who is reading give a brief interpretation. If the latter plan is used, you will need to work with each child as he plans the statement he is to make.

It is important to keep in mind that the primary purpose of a service such as this is not to inform but to commune

¹Available from International Art Publishing Co., 243 West Congress St., Detroit 26, Michigan, or from Oestricher 1208 Sixth Ave., New York 36, N.Y.

²By Jean Louise Smith, in Junior Worship Resources, February 1956 *International Journal*.

ulph had been bishop quickly learned
sing their friend's hymn. They sang it
not only in church, but as they marched
in procession around the town. Perhaps
that is one reason why it has always been
a favorite processional hymn for chil-
dren's choirs.

Purpose and Message: The purpose of
recalling when Jesus entered Jerusalem
triumphantly, with special emphasis on
the part the children played in this
event, is to help junior boys and girls
think of ways in which they too can honor
and praise Jesus.

Either by means of a worshipful discus-
sion or in a time of guided meditation
and prayer, think together about how
each one can really honor him. They can
do this by praying often with sincerity,
by following Jesus' teachings in their
lives, by doing the right thing even when
it is not easy, and by inviting others to
attend their church and church school.
The words of the hymn "Savior, in the
words I say" might be read as a prayer
at the close of this period.

A litany might be worked out, with
individual juniors making statements of
ways they can praise God and Jesus.
Following each statement, the group
might sing the closing part of the hymn
"All creatures of our God and King," as
refrain: "O praise him, O praise him,
Alleluia, Alleluia, Alleluia."

3. "Lo, I Am with You Always"

WORSHIP SETTING:

An Easter lily or other spring flowers
would be most appropriate to use today.
Since the emphasis suggested is on Jesus'
continuing presence, rather than on the
Easter story itself, it would probably be
more effective to display again the "Head
of Christ" which you have been using
instead of a traditional Easter picture. If
you prefer an Easter picture, however,
you might use Burnand's "Disciples Run-
ning to the Tomb," which you can prob-
ably find in your collection of teaching
pictures. Or you can order a small print
from Arttext Prints, Inc., Westport, Con-
necticut for 60¢. The questing spirit and
eagerness shown by Peter and John
would be meaningful to junior boys and
girls.

The Service

Music: As a prelude, the pianist might
play the arrangement from an old Rus-
sian hymn, "Christ Is Risen," which is
given on page 146 in *Hymns for Junior
Worship*.

Choose hymns which will have the
most meaning for your juniors. "Fair are
the meadows" and "With happy voices
singing" might be used again today. The
best Easter hymns would probably be
"Christ the Lord is risen today," the
fourteenth-century hymn "Jesus Christ
is risen today," or "Lo, the earth is risen
again."

Call to Worship: This might be Mat-
thew 28:20b: Jesus said, "Lo, I am with
you always." Or you may prefer the tra-
ditional Easter ritual which is still being
used, especially in Orthodox Churches:

Leader: Alleluia, Christ is risen.

Response: He is risen indeed.

Scripture: One of the following pas-
sages: John 11:25; Acts 2:28; John 10:10;
or John 17:3.

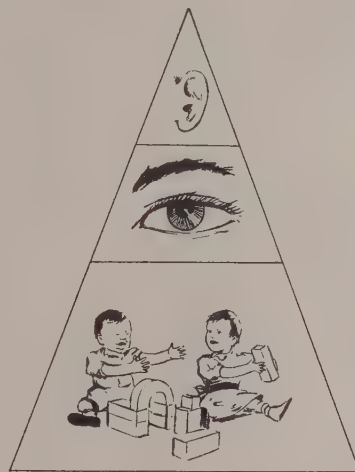
Purpose and Message: Junior boys and
girls are too young to understand the
theological implications of the resurrec-
tion story. It is unfair to expect them to
interpret its full meaning. They are not

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experiencing the deep Christian
truths that can shape his life; op-
portunities for becoming involved
in understandable situations that
help him to "know" what the Bible
verses really mean to him, at his
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yet ready to decide whether to accept the story literally or symbolically—and in the years to come the story will have greater meaning for them if they have not been expected to accept someone else's interpretation.

Nevertheless, there is much in the story that can have meaning for juniors. They can recognize the change that came over the disciples at Easter, whether they actually saw Jesus again with their eyes or whether they were aware of his presence in the sense that they knew they could count on his Spirit to be with them always. It is in this latter sense that the story can speak most directly to your boys and girls, and it is your high privilege to help them understand what it can mean to have the Spirit of Christ guide them and to give each one strength to act in line with that guidance. Consider what the verse "Lo, I am with you always" means to them.

Think together about some of the things Jesus said about life. See references suggested under Scripture for use today and decide which ones might be helpful in this service.

This poem might be used today:

GOD'S CHANGELESS LAWS
We thank you, God, for changeless laws
That always will be so:
For tender grass from hard, brown sod,
For rain and sun and snow,
For blossoms, fruits, and tiny seeds,
For nesting birds that sing,
For day and night, for health and life,
For every wondrous thing.
We cannot understand Your ways:
Their mysteries are too deep,
But we have seen a butterfly
Awaken from its sleep
All changed and bright and beautiful
With eager wings outspread;
We've seen a bulb placed in the ground
Bring forth a tulip red.



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We say such things are miracles,

Too great for us to know,
Like that first joyful Easter Day,

When hearts were all aglow
With tidings of a risen Christ
Whose life would never end,
Whose spirit would live on and on
In follower and friend.

HELENE M. SUITER¹

The following incident helps to point up the impact of Jesus' continuing presence:

A CALL IN THE GARDEN²

Some year ago a Muslim tourist visited the Garden of Gethsemane. Walking through the setting of Jesus' spiritual victory, he became strangely moved. He felt impelled to know more of the Man whose death had not ended his extraordinary power.

Seddik Wasily Girgis walked to Jerusalem and sought out Christian leaders. They influenced him strongly, and he was converted. Today he is one of Egypt's leading pastors and Christian administrators.

TRIPLE THREAT³

"I don't know who was more thrilled," writes a missionary from Hong Kong, "those who gave; those who received; or those who watched from the sidelines!" The children of Tsunwan Sunday School had been urged to bring a special offering for the children in the Haven of Hope tuberculosis sanatorium. It was hoped that the Sunday school would contribute enough to buy enamel cups for each of the forty sick children—about ten dollars. But the Sunday school was excited about the project, and over eighty dollars was offered—this despite the poverty of most of its members. Not only did the children supply forty enamel cups for drinking milk, but also a towel, a toothbrush, and a bar of soap to go with each cup!

THE EVIDENCE⁴

A few years ago Chabela, a Quiche Indian girl, entered a Bible institute near Quezaltenango, Guatemala. She did not come for the Bible courses, but to get practical training in homemaking, and in health and hygiene techniques for her village. Under the Christian influence in the school, she gave up her belief in witchcraft and finally publicly professed her faith in Christ.

Recently Chabela asked a friend to accompany her home on one of her weekly visits. To her surprise, Chabela's father asked the two girls to sing some hymns. The girls did the best they could without hymnals, but desiring to give a better witness, they returned three days later with books, really prepared to sing. Upon their arrival, Chabela's father announced that he wanted to be baptized. For months, it seems, he had been reading Chabela's Bible and observing her carefully to see what Christ was doing to her life. The evidence had persuaded him; he had made his decision.

4. You Shall Be My Witnesses

WORSHIP SETTING:

Burnand's "Go Forth and Preach" is a

¹By Helene M. Suiter, in Junior Worship Resources, March 1952 *International Journal*.

²*Christian World Facts 1958-59*, published for the Division of Foreign Missions, National Council of Churches, by Friendship Press.

challenging picture for today's service. Some copies are available from Oestreich's, 1208 Sixth Ave., New York 36, N.Y.

The Service

Music: Since this is the last of a particular series of services, you may want to choose some of the hymns about Jesus which your group has enjoyed most. Hymns that have special significance for today's theme are:

"Fairiest Lord Jesus"

"I would be true, for there are those who trust me"

"Long ago the friends of Jesus"

"Brother of all the world, Christ Jesus came"

Purpose and Message: Today we carry further the thought of the continuing presence of Jesus' Spirit and consider the context of Jesus' statement, "Lo, I am with you always." This promise was given in connection with "The Great Commission"—the task given to Jesus' earthly followers and to all his followers who have succeeded them. Matthew 28:19-20 and Acts 1:8 are the scriptural bases of today's theme.

Recognition should be given to the fact that Jesus' followers through the centuries have taken the Good News of God's love, as taught by Jesus, to many countries and that we should feel gratitude that the Gospel has come to us. The heart of the message today should center on consideration of what junior boys and girls can do to help carry out Jesus' Commission to take his message to others. If you are using the Burnand picture, you may want to spend a few minutes discussing it.

There will be some repetition in drawing together of the insights which have come during this series of services emphasizing Jesus' life and teaching. For example, in thinking together about what it means to witness for Jesus, the boys and girls will want to recall some of the ways of praising Jesus which were considered on Palm Sunday.

Here are some illustrations you may want to use, from *Christian World Facts 1958-59*, which show how Jesus' Commission has been carried out over the world. Some of them show how children, too, are witnessing.

THEY STOOD AMAZED⁵

Townpeople in a community of Western India stood in amazement one noon, watching a group of perspiring, muddy young men at work digging the foundation ditch for a house. The youths, they had been told, were students from the nearby United Theological College. Could it be possible? Why, manual labor was degrading for an educated man!

"You're students?" they asked wonderingly. "Then why work?"

"No pay? It's midday and very hot. Why work?"

The young men did their best to explain. They were building a home for a retired Bible woman, a widow. One recently had they learned of her desperate need. After years of near-starvation and of wearing threadbare clothing she had been able to save only 100 rupees (about \$20). Villagers had given her a piece of land for a house, and a district committee of Kohlapur Church Council donated 50 rupees for the purchase of materials, but labor costs were rising and the woman was too old to do the work herself.

Then the ministerial students went into action. They organized a work camp a

id for stone from a nearby quarry. Under the wondering eyes of the gaping villagers they cleared the site, dug the foundation ditch, and set the foundation blocks firmly with good black mud, working under the direction of Christian masons who contributed their labor. They carried stone from the quarry on their own backs to load on the truck that transported it to the building site. They built a house; but, more than that, possibly with it they built a new concept of work and service.

GROWING IN STEWARDSHIP¹

Congo women of the Woman's Society Christian Service are maturing in world-mindedness. They voted to send half of their 1958 World Day of Prayer offering to the international relief fund for Hungarian refugees and the other half to the work of African Bible women in Leopoldville. In 1957, half the money on their regular monthly pledges was sent to Korea to help support the work of a missionary in an orphanage for boys.

NOT UNNOTICED¹

Mission work in a Muslim land is ex-

tremely difficult. Yet so great a crowd of Arabs gathered at a church in Jerusalem last Easter that the Arab pastor transferred the service to a street outside. The quiet witness of schools and works of mercy is not unnoticed—the witness, for instance, of such landmarks as the Christian hospital that stands on the ridge of the Mount of Olives in Jerusalem. Its chapel is a warehouse for barrels of powdered milk and bales of clothing, and its heavy walls shelter a modern hospital for refugees.

LOVE DREW A CIRCLE¹

The widening circle of Christian influence cannot always be seen in the life of one man. However, in northern Argentina, one man has been making a stir in the city where he has a pastorate. God has used him to bring many young people to Christ, including six who in a single year enrolled in his Bible school to prepare for Christian service. So great has been his Christian witness that the Roman Catholic superintendent of education has told the young pastor that he would like to have eighteen Evangelical teachers to place in the public schools!

Junior High Department

by Olive L. JOHNSON*

THEME FOR APRIL:

Jesus' Followers We Would Be

For the Leader

It must be said over and over that worship is an experience, not a program or a study. It is true also that this experience of knowing the nearness of God and being able sincerely to feel a glad dependence on him requires daily practice. It is likewise true that as one grows in the experience of worship, one grows in his ability to accept God's great love and forgiveness, and to receive the strengthening power to live worthwhile lives.

These resources have been prepared, not as ends in themselves, but as aids for the leaders of group worship services. The purpose of the suggestions given below is to help the group know more clearly what it means to turn their lives to God and to offer God their deepest thanksgiving and sincere adoration.

Easter, which occurs this month, has many meanings for Christians. The one emphasized in these resources is the eternal leadership of Christ. Because of the Resurrection, Christ lives eternally for us and we can be his followers if we earnestly try to know him.

The Artist Shows Us Jesus

For this service three or four reproductions of great works of art represent-

ing Jesus may be studied for the revelations which they give of Jesus' life and personality. These pictures may be mounted on poster board and placed in turn on a small easel on a table. Four or five junior highs may sit at the table behind the pictures and explain them. The interpretations given below are tentative only and should be changed to include the young person's own thoughts about the painting or other thoughts inspired by it.

SUGGESTED PICTURES:

The February 1959 issue of the *International Journal* contained reproductions of many fine pictures. Others were listed on pages 39-42 of that issue. Some of the pictures are accompanied by editorial interpretations which may be adapted for use by the junior highs.¹

The *Saturday Evening Post* for December 26, 1959, carried sixteen pages in color of paintings on the life of Christ—paintings done by Italian masters of the eleventh to fifteenth centuries. It should be fairly easy to get these pictures locally. They are of good size, but should be mounted.

CALL TO WORSHIP: I Thessalonians 5:15

HYMN: "O Jesus, I have promised,"

"Now in the days of Youth," or "O Master, let me walk with thee"

PRAYER

¹ Additional copies of this special issue on "Art in Christian Education" are available at 75¢ each at the office of the *International Journal of Religious Education*, Box 303, New York 27, N.Y.

LEADER:

"More poems have been written, more stories told, more pictures painted, and more songs sung about Christ than about any other person in human history, because through such avenues as these the deepest appreciation of the human heart can be more adequately expressed."² Let us look at some of the representations of Jesus painted by artists of great skill and greater insight into the significance of Jesus' life.

1. Rembrandt's "Head of Christ," from the Metropolitan Museum of Art³ (presented by a junior high)

"This portrayal of the head of the young Jesus has a warmth and a depth of feeling seldom found in portraits of Christ. Rembrandt is considered by many people to be one of the very greatest artists who ever lived. He was a Protestant, and a deeply religious man. He made so many illustrations of the Bible that recently a publishing company has printed a very expensive book, *A Rembrandt Bible*, with dozens of his pictures. Rembrandt painted many heads of Christ. This one, as well as one other, is in the Metropolitan Museum of Art in New York City.

"Notice that the light in this picture comes from within the picture, rather than from outside. The left side, in shadow, hints of sadness, while the right cheek is ruddy. The nose and chin are strong, but the parted lips seem to speak with tenderness. The brow is dented by thought. The large, thoughtful eyes are focused to the side, as if to soften their full impact. Rembrandt shows us the Jesus who embodied divine love in human form."

2. Barna da Siena's "The Calling of Peter and Andrew"⁴ (presented by a junior high)

The first two disciples were Simon, later called Peter, and his brother Andrew. They were fishermen on the Sea of Galilee. Saint Matthew says that when Jesus came to them and said, "Follow me, and I will make you fishers of men," they left their nets at once and followed him. This painting is done on the plastered wall of a building in a very ancient town, San Gimignano, in Italy. It was painted before artists learned about perspective, but the bodies are rounded and have a feeling of life. The two disciples look older than we usually think of them. The artist shows their immediate reaction to Jesus' request. They are startled and doubtful, but we know that before long they felt the force of his personality, gave up their business, left their homes, and followed him to the end of their days. Jesus still calls us to be his followers, and one of the chief concerns of our lives is to discover how best to follow him.

3. Andrea Mantegna's "The Agony in the Garden"⁴ (presented by a junior high)

² From the Introduction to *Christ and the Fine Arts*, by Cynthia Pearl Maus, published by Harper & Brothers.

³ This is given in color on page 32 of the February 1959 *International Journal* (see footnote 1). A better reproduction may be ordered from the Metropolitan Museum of Art, Fifth Ave. at 82nd St., New York 28, N.Y. Size 8 x 10, 25¢, plus 10¢ postage. The interpretation given here is adapted from the one accompanying the reproduction in the February *Journal*.

⁴ Found in the special color section of the December 26, 1959, issue of the *Saturday Evening Post*.

* Teacher of youth in the Wilmette Congregational Church, Wilmette, Illinois. Educational therapist, National College of Education, Evanston, Illinois.

New and needed! — a procedures
manual for administrators of
**CHURCH CAMPING
FOR JUNIOR HIGHS**

Protestant churches today view camping as an integral part of the Christian Education program for junior high youngsters, and excellent curricular materials have been available. The amount of administrative help, however, has been comparatively scant. Now this manual answers the need—advising camp directors and committees on every conceivable detail of planning and operation. It discusses fully every aspect from selecting the camp site to such specifics as daily schedules and table service, and even provides useful "slants" on the nature of the young adolescent himself. It also includes job descriptions for all staff members, tips on recruiting, and information on the training program. The appendix shows twenty forms and letters helpful to administrators, and the bibliography lists books suitable for a camp library. Published for the Cooperative Publication Association, this is a book for all denominations and indispensable in its field.

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The clear light of late evening suffuses this picture of Jesus with three of his disciples in the Garden of Gethsemane. We are accustomed to think of that as a night scene, but the light shows us the figures of the soldiers coming to arrest Jesus, and the lovely colors of the landscape and clothing. Jesus is praying earnestly, "If it be thy will, let this cup pass from me." You will notice that his hands are in the same posture as Dürer's famous drawing of "The Praying Hands." The tired disciples are sleeping. Perhaps the artist meant this to be a warning to Christians against sleep and indifference when Christ's cause is at stake.

4. Rouault's "Christ Mocked by Soldiers," from the Museum of Modern Art, New York⁵ (presented by a junior high) (Use the interpretation given on page 61 of the February 1959 *International Journal*.)

5. Giotto's "Lamentation over the Death of Christ"⁶ (presented by a junior high) (Use the interpretation on page 36 of the February 1959 *International Journal*.)

SILENT PRAYER, introduced by the leader: Artists have helped us understand the wonder of Jesus. With our heads bowed, let us be silent and offer each his own prayer that he may better understand what it means to follow Jesus' way.

(After a short period of silence, the Sevenfold Amen, played by the pianist, might conclude the service.)

2. Holy Week

CALL TO WORSHIP

HYMN: "All hail the power of Jesus' name"

EXPLANATION OF HOLY WEEK:

Leader: No single period is so filled with meaning for Christians as Holy Week, the last week in Jesus' life, the events of which led to his crucifixion.

On the first day of Holy Week Jesus and his disciples went to Jerusalem. It was the time of the celebration of the Passover, and all Jews who could possibly go were traveling to Jerusalem. Some of the people recognized Jesus; and they ran before him, spreading palm branches and singing "Hosanna, Hosanna."

Scripture (read by a junior high): Mark 11:8-11

Leader: For two days Jesus taught in the Temple. It was at this time that he gave us two great commandments for our lives.

Scripture (read by a junior high): Mark 12:28-34

Leader: The chief priests and the scribes feared Jesus, and they wanted to get rid of him. They were jealous of this man who preached of love and who won so many followers. Judas, one of the twelve, was disappointed in Jesus. Perhaps he thought Jesus was going to be a conquering war leader who would defeat Rome and make the Hebrew nation strong

⁵ Reproduced in the February 1959 *Journal* (see footnote 1). A large and beautiful reproduction, 20½ x 26, may be purchased from the Museum of Modern Art, 11 West 53rd St., New York 19, N.Y., for \$7.50.

⁶ Reproduced in the February 1959 *Journal*. A reproduction 12 x 11 may be purchased from International Art Publishing Co., 243 West Congress St., Detroit 26, Michigan, for \$3.00.

and powerful. Whatever the reason, decided to betray Jesus to his enemies.

Now it was Maundy Thursday "Maundy," from the Latin word *mandatum*, meaning "command," refers to commands given by Jesus that his disciples serve and love one another.

Scripture (read by a junior high): John 13:5, 14, 34, and 35

Leader: Jesus and his disciples supper together for the last time. After supper, they all went up to the Mount of Olives, where Jesus stood a little apart from his disciples and prayed.

Scripture (read by a junior high): Luke 22:39-42

Leader: When Jesus and his disciples came down from the Mount of Olives they were met by Jesus' enemies, led by Judas. Jesus was seized, and on Friday he was crucified. Jesus gave his life because people couldn't understand that the way of love is God's way.

HYMN (preferably sung by a junior high choir): "Love divine, all loves exceeding"

CLOSING PRAYER: Silent prayer, concluded by the leader; or the Lord's Prayer, prayed together. Amen played on the piano.

(Note: When saying the Lord's Prayer the group should be guided by the leader so that this familiar prayer will not merely be a thoughtless repetition of words.)

3. Easter: "I Know That My Redeemer Liveth"

CALL TO WORSHIP: John 14:6, 8:12

HYMN: "Christ the Lord is risen today" "Jesus shall reign where'er the sun" or "Lead on, O King eternal."

A POET TELLS THE STORY OF EASTER:⁷

(Note: Poetry speaks to the heart, to be meaningful it must be read well and appreciated. The leader will need help each junior high prepare for a service in which poetry is to be used.)

1. "The Cross" (read by first junior high)

The symbol of His agonies . . . The symbol of sacrifice . . . For all the sin of all the world the Master paid the price—to take us this: that Love must give, and never count the cost, though Calvary is its ward, and Life itself be lost.

For loss is gain, and every pain is not understood. When at last we kiss the Cross we know that all is good . . . Purged through suffering and stronger each loss, we find the road to Heaven the shadow of a Cross.

2. "The First Dawn" (read by second junior high)

The Garden of the Sepulchre hushed beneath the light of day's first glimmer . . . wet and gleaming with dew of night. When suddenly upon wind a little sound was borne—and God's own Son came walking in the beauty of the dawn.

Every little bird poured out its rapture on the air; every blossom trembled in ecstasy of prayer . . . Every spring!

⁷ The quotations which follow are from *Wings of the Morning*, by Patience Strode, published by Frederick Muller, Ltd., London (no copyright noted). Another source of poems about Easter is *Masterpieces of Religious Verse*, Edited by Morrison, Harter & Brothers.

need for joy on every startled tree—in
at first glad glorious dawn of Chris-
munity.

"Easter tide" (read by third junior
th)

Easter flowers! What thoughts they
ing! Crowning glory of the Spring...
ster bells! their chimes ring out,
nishing our fears and doubt... Easter
ms of hope and praise—anthems of
e holy days... Who dares speak of
ath's dark power in this glad trium-
phant hour?

Gone the sorrow and the gloom; Christ
s risen from the tomb! No more tears
grief or loss... He was nailed upon
Cross—made to suffer hate and scorn,
und, pierced by spear and thorn...
us He conquered death and pain. Thus
died to rise again.

Do you mourn a dear one gone? That
mortal soul lives on. This the Truth
which He died. This the joy of
Easter tide!... Weep not o'er some earthly
; God is Love—there are no dead!

PATRICIA STRONG⁷

SCRIPTURE (read by leader): Mark 16:1-7

LINKS: "What Easter Means to Me"
(written by junior high members in
Wilmette)

1st Speaker: Jesus' human body lived
this earth only some thirty-three
years. But his spiritual body, the Church,
il continues to live and to grow. Being
member of the Church is like being a
part of Christ. The Church is a body in
which Christ continues to live on. It is
extension of his spirit, his life, and his
ark in the world. Because Christ lives
me I will help tear down hatred and

injustice and try to follow in Jesus' foot-
steps.

2nd Speaker: Jesus said, "The King-
dom of God is within you." I think that
this means that Jesus lives in each of us
if we truly believe and try to follow his
teaching, and that the coming of the
kingdom means that God will rule the
minds of all men because they understand
better his will for them. I think if I want
to be a better Christian I must keep test-
ing myself by asking: Am I a friend and
follower of Jesus? Am I humble, gentle,
merciful? Am I clean in heart and a
peacemaker? Do I sincerely believe in
the fatherhood of God and the brother-
hood of man? Can I forgive others as I
know God will forgive me? Do I joy-
fully love my fellow men?

This is my task because Jesus lives and
shows the way.

SOLO or recording of "I know that my
Redeemer liveth," from Handel's *Mes-
siah*.⁸

BENEDICTION

4. After Easter: "Whom Shall I Send?"

CALL TO WORSHIP: Let us worship the
Lord, lifting our voices in praise and
thanksgiving. Let us listen to the word
of God that we may serve him.

HYMN: "Now in the days of youth,"
"Jesus calls us o'er the tumult," "I

⁸ Columbia ML 4521 and London Record
LL 1112 recordings.

would be true," or "We bear the strain
of earthly care"

SCRIPTURE: Isaiah 6:1-8, introduced by
leader:

Isaiah was one of the great teachers of
the Hebrew people. He saw how often
his people and their rulers failed to follow
God. How he worried about them! What
could he do? He felt so powerless and
futile. But one day when he was in the
Temple at worship, he seemed to hear
God speaking to him. It seemed to him
that God forgave him all his weaknesses.
When God asked, "Whom shall I send?"
Isaiah answered, "Send me." (Read.)

INTERPRETATION:

(A group of five junior highs, seated
around a table with their adult leader,
discuss what such a commission means to
them. These ideas may be brought out
in a planning session of the Worship
Committee)

Junior High Leader: Two thousand
years ago Jesus showed us what to do if
we are to be his followers. He worked
for and served others all his life. Jesus
is continually saying to us, "Whom shall
I send?" What will we say?

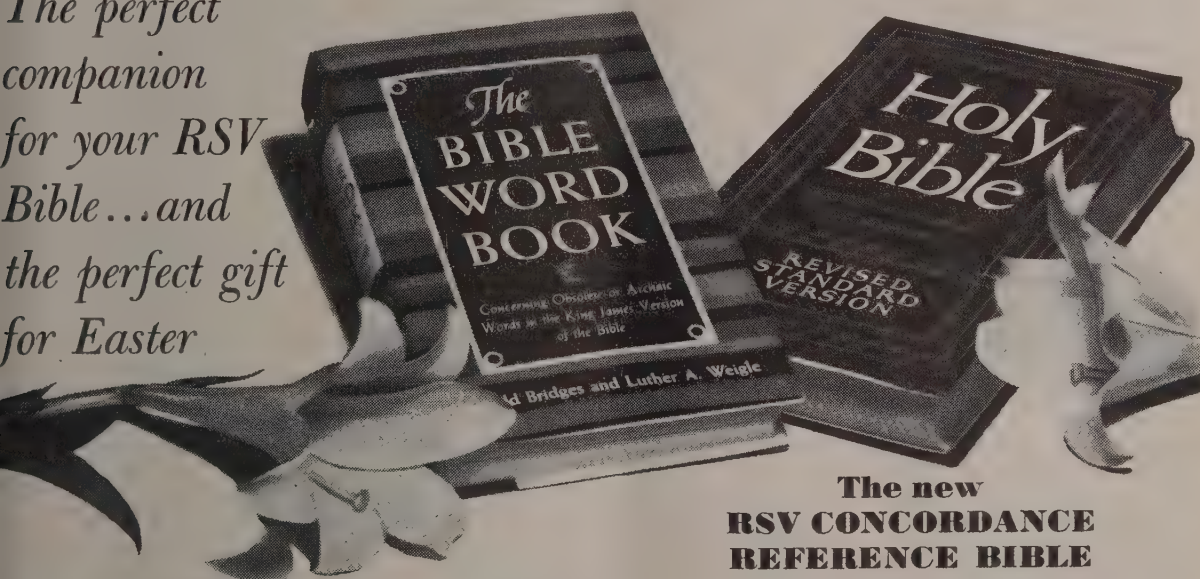
1st Speaker: Send me to make others
happy.

2nd Speaker: Send me to love my fel-
low men better, even those who haven't
been very nice to me.

3rd Speaker: Send me to speak kind-
ness instead of criticism.

4th Speaker: Send me to be a joyful
Christian, showing that it brings hap-
piness to follow Jesus' way even if that
is sometimes hard to do.

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Adult Leader: According to an old legend, the Angel Gabriel said to Jesus, "You've done well on earth, but how will your work go on?"

Jesus answered by saying, "I've asked my friends to tell their friends, and their friends to tell other friends."

"Suppose your friends will not tell their friends?" asked Gabriel.

"I have no other plan," said Jesus.⁹

PRAYER: While a hymn such as "Saviour again to thy dear name" is played softly, everyone bows his head and prays silently, concluding the service with the singing of one verse of this hymn.

BENEDICTION

⁹Other suitable stories may be found in *Christ and the Fine Arts*, by Cynthia Pearl Maus, pp. 697-744.

The very stones are throbbing to break
into acclaim,
And all the hills exultant to re-echo
His name.
Break all our fronded branches and stretch
them in his way,
Our strength and all our beauty belong
Him today!"

JOHN T. McFARLAND

Senior High and Young People's Departments

by Anna Mary GABLE*

THEME FOR APRIL:
The Path to Easter

For the Worship Committee

1. Preparation for Worship

This month we are emphasizing the use of Scripture in our worship. To do this we are using the biblical story of events leading up to Easter. Much of the majesty and power of the closing days of Jesus' ministry, of his death and resurrection, are lost because we do not see these events as a continuous story. We are emphasizing the Scripture by:

a. Giving you several selections of the same story from which to choose your Scripture readings.

b. Suggesting a variety of ways of using the Scripture in worship. Service 4 makes use of a verse choir. If you expect to follow this suggestion, the book should be ordered at once and preparation begun several weeks in advance.

c. Using only Scripture in our "preparation for worship."

d. Suggesting the development of an interpretive booklet on the Scripture used during April.

Too often our worship is mechanical. We establish no particular feeling or mood. The Easter season is a time of strong feeling in the church; let us make use of this change of mood from heights to depths to even greater heights, to give our worship some depth of feeling.

2. Preparation of the Worshiper

A large portion of the Gospels is given to the story of the last week of Jesus' life. This indicates the importance of this event to his followers. It was this experience that changed their lives. This was the part of Jesus' life they felt others should know and feel and understand. Because it is such a large part of the gospel story, we seldom read it in its en-

tirety, thus failing to get the sense of climax in the life of Jesus.

In their preparation for worship each week, we are suggesting that your young people read in order to get this sense of climax. Assign selected passages to be read each night of the week before the service. These passages should lead up to and include the part of Scripture around which your worship on Sunday will center. You may even want to go as far back as Matthew 19, Mark 11, Luke 18, or John 11, to get the beginning of the story, when the enemies of Jesus were beginning to crowd in upon him. With your pastor's help, write interpretive notes about these suggested passages, so that your group will more clearly understand what they are reading.

With this in mind you could develop an interpretive booklet to be used throughout the pre-Easter season. Have different committees of young people develop the material for different weeks. *The Interpreter's Bible* will provide you with good resource material.

1. The Triumphal Entry

In planning this service, you should have the feeling of crowds of people exulting as they hail him who would be their King. Yet these are people who "follow the crowd"; they cry "Hosanna!" this week and "Crucify him!" the next. If your church orders palms, you may want to use them to help create this feeling of exultation, which changes from exultation to a sense of foreboding as you foresee the tragedy brought about because the people of his day did not understand Jesus.

Your selection of prelude and postlude should reflect this seeming reversal of climax.

The beginning of your service should reflect the mood of exultation:

"He is coming! He is coming!
We hear triumphal shoutings from the
eager marching throng;
We catch the thrilling music of the children's lifted song;

"Hosanna in the highest!
Hail the King!"
The people cried.
"Thou art the Son of God!"
They spread a festal way with palms,
'And we are in thy train!'"

NATHANIEL B. DEXTER

LITANY:

L. Rejoice greatly, O daughter of Zion,
behold thy king cometh unto thee:

P. Blessed is he that cometh in the name of the Lord.

L. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth:

P. Hosanna to the son of David.

L. He shall have dominion, also from sea to sea, and from the river unto the ends of the earth:

P. Blessed is he that cometh in the name of the Lord.

L. The voice of rejoicing and salvation is in the tabernacles of the righteous:

P. Hosanna to the son of David.

L. God has highly exalted him, and given him a name which is above every name:

P. Blessed is he that cometh in the name of the Lord.

L. Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit on him:

P. Put into his gates with thanksgiving, and into his courts with praise.

The hymns selected should reflect the reversal of climax:

"All glory, laud, and honor"
"Hosanna, loud hosanna"
"Ride on, ride on in majesty"

The meditations or meditative portions should lead to a better understanding of the event.

Selections from *Gentlemen—the King* by John Oxenham,² beginning, "They hailed him King as he passed by."

"Palm Sunday commemorates Christ's entry into Jerusalem. To ask what is noteworthy about that action is to confess ignorance of the circumstances which the significance is concealed. To enter Jerusalem as the avowed Messiah of the nation might have been a safe thing for some to do, but for him it was fatal as he very well knew. He would be called an impostor and be put to death. There is something more in the action than courage to run that risk. To know that God meant him to be the Messiah to know that he would be despised and rejected by the rulers of the nation, still to journey steadfastly to Jerusalem with its waiting trial and rejection and death, is to set a standard of fidelity before all his followers for all the years to come."

CHARLES E. PAXSON

Select your Scripture carefully. Have

¹From *Worship Resources for the Christian Year*, edited by Charles L. Welch, Used by permission of Harper and Brothers.

²Available from Pilgrim Press bookstores.

³From *The Inner Victory*, by Charles Park, published 1946 by Harvard University Press. Used by permission.

*Worker with young people; wife of Professor Lee J. Gable of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

read well. Look into the various translations of the Bible to select the one that will give you the interpretation you wish. Choose the most suitable one from the Gospels:

Matthew 2:1-17

Mark 11:1-11

Luke 18:28-45

John 12:12-19

Readers should be prayed, not read:

Ride on, thou mighty Lord of love, leader of all the powers of goodness against the brute forces of evil; Captain of an unarmed army of peace, marching amid the shout of peasant hosts and the gig of little children. Caesar has fallen to dust and his glittering armor rusts; Ride on, O Christ, make thy triumphal cry into every age, holding in thy broken hand a palm of peace.

Ride on in majesty, O gentle divine leader; enter our cities, take captive our senses, and purify our hard hearts; cleanse thy temple of all ugliness and unholiness; drive out those who traffic in human souls. Reign thou, O most merciful Master, till all injustice, all uncleanness, all unkindness is defeated; until every evil that defiles the life of man is crushed and destroyed.

Ride on, thou invincible and inevitable Christ, ever-living and ever-loving, revealer of life and Conqueror of death; give command of thy world to the conquering of all tyrannies that oppress and terrify that affright; order thy life by the law of love; make ready the earth for the City of God; lift the agonies of man to an anthem of praise to the glory of God, the Father. Amen."

JOSEPH FORT NEWTON¹

The Last Supper

In this service you will want to create a feeling of closeness among friends, of oneness because they are together for the first time, and of tension because even your closest friends did not understand your mission to the world.

If your group is not too large, have them gather about a table or tables. If you have more than one table, arrange them in the form of a T, with the head of the table slightly elevated to represent the head of the Lord, with communion cups of bread, and lighted candles. If you want your pastor to share in this service, have him stand, with the other readers, at the head of this elevated table. Let him read the parts of the Scripture most closely associated with the Last Supper. As the young people arrive, they should take their places about the other tables quietly and reverently.

The reading of the Scripture is the climax of the service. As each reader finishes his part, let him extinguish one of the lighted candles, using a metal snuffer, and walk quietly away. This is to represent the scattering of the disciples and the darkness that is to come. We are not suggesting that the communion be administered in this service. It should be done in the regular church services during Holy Week. Our purpose here is to create a feeling of actually participating in the Last Supper.

Opening thought:

He knew what hunger a man can feel,
So he broke the fishes and bread
That the wearied thousands who followed him
Might be strengthened and fed.

He knew what hunger a soul can feel,
Sharing the husks with swine,
So he gave his broken body and blood
For bread and wine.

LESLIE SAVAGE CLARK¹

Suggested hymns:

"Jesus, thou joy of loving hearts"
"Here, O my Lord, I see thee face to face"
"Spirit of God, descend upon my heart"

Suggested Scripture:

Select part or all of the following passages. Have the readers follow the natural sequence of events. Get readers to convey a feeling for what actually happened, from the washing of the disciples' feet to the breaking of bread and dismissal of Judas.

Matthew 26:17-36

Mark 14:12-32

Luke 22:1-39

John 13:1-38; 16:25-33; 18:1

Suggested prayer:

"O God, who hast proven Thy love for mankind by sending us Jesus Christ our Lord, and hast illumined our human life by the radiance of his presence, we give Thee thanks for this Thy greatest gift. . . .

"Grant that the remembrance of the blessed Life that once was lived out on this common earth under these ordinary skies may remain with us in all our tasks and duties. Let us remember

His eagerness, not to be ministered unto, but to minister:

His sympathy with suffering of every kind:

His bravery in the face of his own suffering:

His meekness of bearing, so that, when reviled, He reviled not again:

His steadiness of purpose in keeping to His appointed task:

His simplicity:

His self-discipline:

His serenity of spirit:

His complete reliance upon Thee, His Father in Heaven. And in each of these ways give us grace to follow in His footsteps. Amen"

JOHN BAILLIE⁵

3. The Hour of Crucifixion

The setting and development of this service should create a feeling of darkness, deep sorrow, and despair. This is to prepare for the coming contrast—the brightness and exultation of Easter. The Crucifixion is defeat; the Resurrection is victory.

A large cross with stones at the base may be set against a black backdrop, to

"From *The Life of Jesus in Poetry and Pictures*, by Leslie Savage Clark. Copyright 1953 by Pierce and Washabaugh. Used by permission of Abingdon Press.

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represent the cross on a hill.

The prelude should be in a minor key.

Those who are to lead the service could be at the rear of the room.

Suggested litany for the beginning of the service: Isaiah 53:3-6, arranged for leader and people or for several voices.

Suggested hymns:

"Go to dark Gethsemane"

"Beneath the cross of Jesus"

"Were you there when they crucified my Lord?"

Suggested meditations and Scripture:

It is suggested that the Scripture reading be interspersed with the following series of meditations.

MEDITATION: "Listening at the Cross."

"The crosses are there on the top of the little hill. The victims are waiting, helpless, like lambs for the slaughter. . . . And now the soldiers come, with ladder and hammer and nails. The crowd of people press closer. They must miss nothing. . . . 'Put up the placard. It's the worst they can say about Him: 'King of the Jews.' The priests were half-satisfied—it was a charge of treason and it had brought Him to the Cross. To the soldiers, looking at this lonely figure dying a shameful death, it seemed ridiculous.

"Even the two thieves, in their pain, grinned at the taunt. That helpless man, nailed to the wood—a king! . . .

"The scene-shifters had done their work. The crowd was ready for the last act of the play. For them it was good theatre. Merriment for some, a pleasant touch of horror for the morbid, and uneasy wonder, now, for many. But to a few bewildered men and women there came a great sorrow that seemed final. This was the end! What could they believe in now? . . .

"Four soldiers strip Him. . . . The nails are driven through the hands . . . They pierce the feet . . .

"The crowd gasps. No flesh could resist those new and ghastly wounds, but the nails cannot reach that brave, un-

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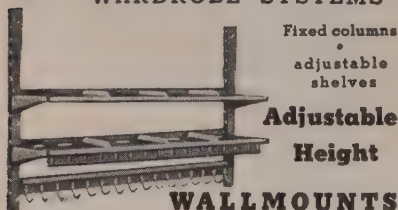
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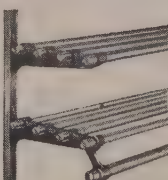
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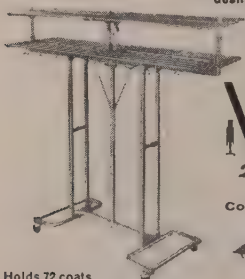


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flinching soul. His lips are moving. He speaks for the first time and His words are a prayer—not for Himself but for them: 'Father, forgive them; for they know not what they do.'

SCRIPTURE: Mark 15:21, 22; Luke 23:32-34

MEDITATION (continued):

"They could not see Him very plainly now. As they heard those words that told them that in spite of all His bodily torment He was thinking of them, their eyes had grown dim. The crosses seemed blurred and indistinct, but when their tears had ceased a grey haze came creeping over the whole city. It deepened into a darkness that presently hid Him altogether from their sight.

"Beyond that curtain of strange night He was alone with God...

"Suddenly the silence was broken by a cry of anguish. 'My God, my God, why hast Thou forsaken Me?' It came from the parched lips of the One who was dying on that unseen Cross.

"What did it mean to those who listened then? ... Could it be that even the Father left Him alone at last?"

SCRIPTURE: Matthew 27:38-46

MEDITATION (continued):

"And now, from those moistened lips came what seemed like a last word. 'When Jesus therefore had received the vinegar, He said, 'It is finished. . . ' To most who heard, it seemed unnecessary. It was all over; of course it was over!

"The servants of the high priest were thinking, 'Caiaphas will sleep soundly tonight.' The soldiers were saying, 'That's over,' as they began to gather their kit. The crowd was drifting homeward; there was nothing more to see. 'This is the end,' said the disciples, and Mary wondered if it must be true.

"It is finished.' As they heard Him no one dreamed He was announcing a tremendous victory. The word seemed but an echo of their own conclusion. It was finished. He was drawing His last breath...

"It was but a single word—'Telestai'—but it was much more than the announcement of an ending. Here was completion, a perfecting, victory absolute...

"He had obeyed every wish of the Father. The revelation was complete, the sacrifice was offered. Love could do no more. There was no more to be done...

"Jesus 'cried with a loud voice' not because He had finished the wine, nor even because prophecy was now fulfilled, but because He had completed His divine commission."

LESLIE F. CHURCH

SCRIPTURE: John 19:28-30

Suggested prayer:

"Almighty God, who in the life and teaching of thy Son has showed us the true way of blessedness; thou has also showed us in his sufferings and death that the path of duty may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these harder lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. Amen."

"From Listening at the Cross by Leslie F. Church, Epworth Press, distributed by Allenson, Naperville, Illinois. Permission granted.

4. The Day of Resurrection

There is no day quite like Easter is more than a day of mere exultation is a triumphal day, a day of bursting from bonds, a day of victory. If we have ever watched a bud opening to flower in slow motion, you can visualize Easter as that final moment when flower bursts into full bloom. It is feeling that you want to create as plan the service.

If you would like to carry through contrast from the third service, have room in darkness or semi-dark before the service begins. Then, at given signal, turn on all the lights once. Focus spotlights on a profusion of flowers in the room.

Suggested prelude:

At the moment the lights go on, a choir break forth into an exultant Easter hymn. Everyone should rise to feet and join in the joyous singing.

Suggested call to praise:

Leader: Christ the Lord is risen!

People: He is risen indeed!

Leader: Sing unto the Lord!

People: For he hath done excellent things.

Leader: Sing, O heavens; and be joyful.

O earth!

People: For the Lord hath comforted his people.

Leader: Thanks be to God!

People: For he hath given us the victory.

Suggested hymns:

"Christ the Lord is risen today"

"The strife is o'er"

"The day of resurrection"

"On wings of living light"

Suggested Scripture:

The Easter story lends itself well to use by a verse choir. This might be the same choir used in the opening prelude. The Scripture need not be memorized, but it is more effective to do so. Be sure the choir is well trained.

A choral reading arrangement of Matthew 28:1-10, 18-20 is found in *Choral Readings from the Bible*, edited by Br. and Heltman, and published by the Westminster Press, Philadelphia.

Suggested prayer:

"We thank Thee for the beauty of day, for the glorious message that nature proclaims: the Easter lilies their waxen throats eloquently sing the good news; the birds, so early morning, impatient to begin their song every flowering tree, shrub, and flower bush, a living proclamation from Thee. O open our hearts that we may have life too!

"Lead us, we pray Thee, to the garden that is empty, into the garden of Resurrection where we may meet the risen Lord. May we never again live if Thou were dead!

"In thy presence restore our faith, hope, our joy. Grant to our souls refreshment, rest, and peace. Maintain within our hearts an unruined of an unbroken serenity that no storm of life shall ever be able to take from us.

"From this moment, O living Christ, we ask Thee to go with us wherever we go; be our Companion in all that do. And for this greatest of all gifts offer Thee our sacrifices of thanksgiving. Amen."

PETER MARSHALL

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All Sing

James F. Leisy. Nashville, Abing-Press, 1959. 176 pp. Cloth, \$2.95; r \$1.75.

The appearance of this songbook, which includes familiar and less familiar songs of our American heritage, is especially timely in view of the current interdenominational study theme, "Heritage and Sons in Home Missions."

Other sections include folksongs of various nations, sentimental songs, hymns, spirituals, and Christmas carols, which make the book useful in numerous church and community events. Recreation-directors in particular will hail the "Program Index" as a unique feature.

This work reflects an extensive knowledge of folk music, growing out of the editor's introduction to Carl Sandburg, and Alan Lomax, and others through the author, Ernest Erwin Leisy, professor and writer of American literature.

LAEL A. HENDERSON

g to the Lord

Philadelphia, Christian Education Press, 400 pp. Single copy, \$2.50; 5 or more copies, \$2.25.

This unique hymnal invites families as well as church groups to declare and to celebrate the good news of the Christian Gospel. It is well designed to achieve this

The hymnal proper has attractive features. The balance of old and new hymns is just about right. Spirituals are included with the appropriate topical headings, recognizing the integrity of their contribution to worship. Several hymns have been modified to make them singable. There is an ample selection of musical aids to worship, a goodly number of hymns for children and youth, and a full assortment of indices to help the musician or leader.

An unusual feature of this book is the inclusion of twenty-five pages of prayers and printed resources for worship in the church. Suggestions are made for special observances throughout the Christian year for the family. There are tables of hymns, both musical and spoken, as well as prayers for times of trouble, sorrow, and separation. Both traditional and modern sources are used and all ages are included.

Included also are thirteen richly depicted outlines for group worship, which show the insightful use of Scripture and biblical sources, both ancient and modern.

Its simplicity of organization and richness of content will endear this book to all who become acquainted with it.

WILLIAM H. GENNE

A Mirror of the Ministry in Modern Novels

By Horton Davies. New York, Oxford University Press, 1959. 211 pp. \$3.75.

This highly readable book describes fifteen novels from the point of view of their treatment of the Christian minister. The novels range from Hawthorne's *Scarlet Letter* to Peter de Vries' *Mackerel Plaza*. They are grouped according to the type of ministry represented: preachers and evangelists; divines in doubt; the confessional and the altar; pilgrims, not strangers; and community leaders. Three novels deal with Catholic priests; the others are about Protestants. The "pilgrims" are missionaries.

One source of satisfaction about this book is the solid foundation of Christian theology against which each major character is judged. In fact, the essays deal much more with the way Christian faith is represented than with the literary quality of the books. Somerset Maugham and Sinclair Lewis get a well-deserved rebuke for their burlesque representations of Protestant ministers. De Vries' "Mackerel" comes off a little easier, since Dr. Davies' realizes he is meant to be a satire, and a very funny one, on humanist preachers. Reasons are given for the melancholy fact that Catholic priests are represented by fiction writers much more sympathetically than are Protestant ministers. The writer contends, however, that even the exaggerated "exposés" of inadequate or sinful clergymen are useful in calling attention to the dangers accompanying this calling.

This book will not only entertain and enlighten many readers, but will also give them a better concept of what the ordained ministry is in theory and the kind of persons ministers should be in fact.

LILLIAN WILLIAMS

The Gospel According to Saint John

By Alan Richardson. Naperville, Illinois, Alec R. Allenson, Inc., 1959. 220 pp. \$3.00.

There are two ways to write history. One says, "Give us the facts." The other says, "Tell us what the facts mean." The inadequacy of unexplained facts is suggested by the dreariness of those television programs where detectives say, "Just give us the facts." Canon Richardson's thesis is that "St. John can teach us that the 'facts' of history are meaningless if indeed they are knowable at all, apart from the exercise of the historical imagination through which revelation comes to us."

When looked at from this point of view, many problems regarding the Fourth Gospel cease to trouble. We do not know who the author was—and need not try to guess, since he apparently "has deliberately tried to hide his identity." The chronology of the Fourth Gospel is radically different from that of the Synoptics,

but this is unimportant in "a theological commentary upon the Synoptic tradition." The raising of Lazarus does not appear in the Synoptics, but the meaning of the story "is far greater than a literalistic, unimaginative reading of it could reveal: it concerns not the resuscitation of one dead man . . . but the appearance in the history of the world of him who is the creator of life itself."

Canon Richardson's interpretations are carried out with reference not only to the way in which the New Testament fulfills the Old, but also with reference to the way in which the early church read its situation back into the time of Jesus. They rest also upon full knowledge of the position which the Fourth Gospel has occupied in the history of Christian thought. This book is highly commended as illustrating the enrichment which critical scholarship brings to biblical understanding.

J. CARTER SWAIM

The Epistle to the Ephesians

By John A. Allan, Naperville, Illinois, Alec R. Allenson, Inc., 1959. 142 pp. \$2.50.

This volume effectively illustrates the purpose of the Torch Bible Commentaries, of which it is a part—namely, "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." The editors explain that, in the accomplishment of this end, "The findings and views of modern critical scholarship on the text of the Bible have been taken fully into account; but we have asked the writers to remember that the Bible is more than a quarry for the practice of erudition; that it contains the living message of the living God."

The result is a book in the best and deepest sense religious. Those unfamiliar with the process of critical study may see how an author who takes the New Testament seriously is convinced, largely on the basis of linguistic and other internal evidence, that Paul did not write Ephesians. This author's frequent exclusion of Ephesians from "the authentic Pauline letters" sometimes gives the impression that he is begging the question. Nevertheless there is a strong argument, easily followed by the uninitiated, that the author was an unknown Paulinist here styled simply "the Writer."

The Writer has joined emotional fervor to Paul's compelling logic and turned the Apostle's prose into poetry. Ephesians, Allan contends, is Paul "set to music." Comment on successive passages, somewhat in the manner of program notes, enables us to follow "the lyrical effusion of a heart overflowing with the joy of salvation." At seven places where short notes do not suffice, there are "essays" dealing with such subjects as the formula "in Christ," the body of Christ, the sacraments, and demonology.

This volume in the Torch Commentaries is based on the King James Bible, corrected with references to the Revised Standard Version.

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Classics of Protestantism

Ed. by Vergilius Ferm. New York, Philosophical Library, 1959. 587 pp. \$10.00

The compiler of this anthology, having for many years taught a course in the history of Christian thought, has here assembled source material useful not only to college students but also to anyone who would like to have at hand selections from representative thinkers in the Protestant tradition. Luther said, "We were all Hussites without knowing it," but there is nothing here from Hus nor from John Wyclif, the spiritual progenitor of Hus. The reviewer would have welcomed something also from Samuel Rutherford, Richard Baxter, and Jeremy Taylor; but anthologies must have limits.

The only tendentious item which is included appears to be "The Scripture Doctrine of the Trinity," by Samuel Clarke. Since it sets forth a point of view that did not win acceptance, it is difficult to know why it should stand beside "Theologica Germanica," Luther's "Treatise on Christian Liberty," and William Law's "A Serious Call to a Devout and Holy Life." "Sinners in the Hands of an Angry God" is unfortunately the best-known sermon of Jonathan Edwards, but it is not representative of his mind and heart. One is glad to find it supplemented here by extracts from "Freedom of the Will."

Reading continuously through this book is like making an airplane trip across a continent: mountain peaks are seen to be just part of the landscape, and one sails above the marshes and underbrush where the earthbound may get bogged down. The anthologist's use of chronology puts Horace Bushnell's "Christian Nurture" immediately after Kierkegaard's

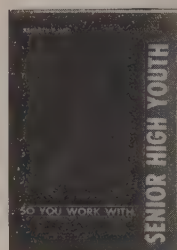
"Concluding Unscientific Postscript." A age enamored of the latter would do well to look again into the former.

Here, too, wrong opinions can be corrected. A current religious journal, decrying what it calls Walter Rauschenbusch's "naive utopianism," asserts: "The perfect social order will not come with human history as we know it." The author of that article is respectfully referred to page 508 of this anthology, where, in "Christianity and the Social Crisis," Walter Rauschenbusch says: "I know well that there is no perfection in man in this life." Protestantism is a vast continent of thought. Works like this save us from the delusion that our little homestead is the whole of it.

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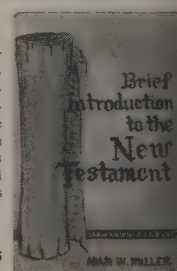
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Book Notes

Letters from Ghana

by Richard and Gertrude Braun. Philadelphia, Christian Education Press, 1959. 64 pp. These letters, written to parents during their first year of missionary service, reflect the enthusiasm and fresh interest of a charming young couple. They are written without thought of publication and are personal in character. They thus give a vivid picture of life of medical missionaries in Ghana. The book will be helpful in study courses on Africa.

Anthems for the Junior Choir

Philadelphia, The Westminster Press, 1959. 64 pp. Paper. 1 to 4, each \$1.10; 5 to 8, each \$1.90. This is the fourth in a series of anthem books for the junior choir. It includes numbers for adult and junior choirs combined. The texts are only to some of the special days in the church year. Three of the anthems are original compositions by junior children.

Simple Facts with Questions and Answers

by Lura B. Lawrence. Natick, Mass. A. Wilde Co., 1959. 97 pp. \$1.00. A

collection of questions about detailed and often unimportant facts mentioned in the Bible, with answers in a separate section. It seems to be designed for Bible quizzes and would appeal to persons with retentive memories.

Symbols of the Church

Ed. by Carroll E. Whittemore. Boston 8, Whittemore Associates, Inc., 1959. 64 pp. 60c each, \$6.00 per dozen. A useful reference booklet which contains line drawings illustrating religious symbols, including symbols of the Apostles and of many saints; a glossary of ecclesiastical terms; and information on liturgical colors and on forms of salutation to the clergy. Although most useful in liturgical churches, this booklet will be very helpful in any study of church worship and symbolism.

Proofs of His Presence

By Grace Noll Crowell. Nashville, Abingdon Press, 1958. 110 pp. \$1.50. Admirers of Mrs. Crowell's poetry will be delighted to see the fifteen poems which accompany the prose meditations. The theme of these devotions is the Christian hope arising from the post-Resurrection appearances of Christ, including present-day intimations of his presence. Useful for group worship and private devotions.

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Love Is Something You Do

By Frederick B. Speakman. Westwood, N.J., Fleming H. Revell Co., 1959. 154 pp. \$2.50. A collection of essays on various facets of the Christian life, practical in character but more inclusive than the title would indicate. Easy and stimulating reading.

In His Likeness

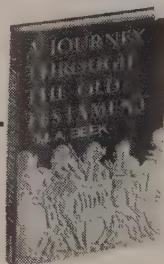
By G. McLeod Bryan. Richmond, John Knox Press, 1959. 192 pp. \$3.00. Forty selections on the imitation of Christ. Beginning with the writers of the Gospels and the Epistles, and closing with Bonhoeffer and Vernier, the author has brought together quotations from the writings of persons who have attempted to walk in Jesus' steps and to imitate him. The quotations are preceded by brief biographical notes.

Tarbell's Teachers' Guide, 1960

Ed. by Frank S. Mead. Westwood, N.J., Fleming H. Revell Co., 1959. 384 pp. \$2.95. This guide to the teaching of the lessons in the Uniform Series for young people and adults has a long history of usefulness. The current text includes lesson outlines, comments, background data, illustrations, and other helpful resources.

Peloubet's Select Notes, 1960

Edited by Wilbur M. Smith. Natick, Mass., W. A. Wilde Company, 1959. 426 pp., \$2.95. This is the 86th annual volume of Peloubet's notes on the lessons in the Uniform Series. It contains many lesson helps, including a lesson plan, expositions, illustrations and bibliography.



A Journey Through the Old Testament

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American Degree Mills

By Robert H. Reid. Washington, D.C., American Council on Education. 199 pp. \$1.00. It has recently come to light that large numbers of foreign nationals have received degrees from American "diploma mills" purporting to be institutions of higher education but which sell degrees without requiring academic achievement. This book is a study of their operations and of existing and potential ways to control them at both federal and state levels.

A-Vs in Christian Education

(Continued from page 27)

You Shall Receive Power

30-frame filmstrip, color, script, gu with 33½ rpm recording. Produced by Family Films (Family Filmstrips), Inc. Available from denominational film libraries and other Family dealers. \$10.00 complete.

Live photography portrays the closing days of Jesus' earthly life through resurrection. A final sequence develops the Christian narrative to the day of Pentecost, and the last frames include devotional use of the Scriptures.

This is the third sound filmstrip made from the *Power of the Resurrection* feature. The committees' consensus indicates that it is the least useful of the three. While coming at the story of the Passover with the new approach of carrying through the birthday of the church, the strip never breathes life into that story. Acceptable as a devotional tool for senior highs through adults, the film requires ample introduction as to its approach and purpose. The narrative scriptural content is sketchy and leaves those ignorant of the whole confused at points. Color photography, sets and costumes are vivid, yet the meaning of Pentecost never breaks through these mountings.

(II-A-3 & 4; I-C-1)†

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What's Happening

Large Attendance at NSCF Conference

ATHENS, Ohio — Students representing virtually every national culture gathered here December 27-January 2 to take part in the Eighteenth Ecumenical Student Conference on Christian World Mission, sponsored by the National Student Christian Federation. The attendance of 3,609 was the largest in the history of the Conference. Unlike youth festivals, this was a working conference in which students from all over the world met to engage in daily Bible study, grapple with contemporary issues, and formulate statements and programs with a view to improving world relations. Following the biblical exposition conducted every morning by BISHOP LESSLIE NEWBIGIN of the Church of South India, General Secretary of the International Missionary Council, students met in groups to discuss the following major issues: the technological upheaval, nationalism, racial tensions, non-Christian faiths, and new patterns in Christian missionary work.

Leading the discussion on technology, PROFESSOR KERMIT EBY of the University of Chicago challenged the young people to rethink the time-honored concept of human labor in terms of technological developments in automation. Students were stimulated to explore the matter further, and the Alabama delegation expressed a desire to develop Christian work camps as a means of helping people in that area make the necessary transition to an industrial economy. Student leader 'BOLA ICE of Nigeria, overseas secretary for the Conference, stressed the valuable contribution of many using western missionaries in Africa, but deplored—as did many others present—the lack of contact and understanding between American and foreign students. He urged that overseas students get out of their "holy huddle," while American students urged more creative social contacts with foreign students on American campuses. An outcome of this recommendation was the announcement by students from Davidson College, in North Carolina, that they would raise a scholarship in order to bring an African student to the college.

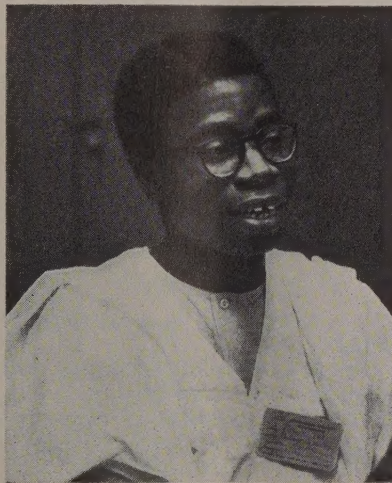
On the subject of racial tensions, DR. MARTIN LUTHER KING declared that "the fight is between justice and injustice, not between white and Negro." Challenged by the biblical concept of brotherhood in

Christ, several American delegations from the South adopted statements announcing plans for ecumenical, interracial conferences and urging greater equality and understanding between the races.

Discussions of non-Christian faiths pointed to the spread of Islam, Hinduism, and Buddhism, and the corresponding need to reassert the uniqueness and mission of the Christian faith. All groups deplored the prevalence of the idea that all religions are equally valid.

A study of new patterns in Christian missionary work brought out the fact that Christianity has indeed taken root around the world, but that Christians everywhere have a universal obligation to continue to spread the word and work of Christ. It was noted that fraternal workers from other lands are now being sent to American churches.

The Conference concluded with an interdenominational service of holy communion, Bishop Newbigin and other church leaders officiating.



Student leader 'Bola Ice of Nigeria

National Library Week

NEW YORK, N.Y.—Large promotional plans are being made for the third annual observance of National Library Week, April 3-9. Distinguished persons have accepted chairmanships of state committees. In 45 states, executive directors have been appointed by their respective state library associations to coordinate expanded programs for the 1960 observance.

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Director of Christian Education. Church School membership 500. Church membership 1000. New plant in prosperous community on Lake Michigan 90 miles from Chicago. Write to Board of Christian Education, First Congregational Church, St. Joseph, Michigan.

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Adult Education Fellowships

BLOOMINGTON, Ind.—Assistance to students doing graduate study in preparation for careers in the field of religious adult education is now available through a \$25,000 fellowship grant to Indiana University. The grant was made by Lilly Endowment, Inc. Since 1948 the Bureau of Studies in Adult Education has been developing at the university, and has attracted students from many parts of the country and from other parts of the world. Four graduate degrees are conferred by the university.

The grant provides that fellowships may be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. The fellowships vary in amount from \$500 to \$1,500.

International Conference on the Family

MINNEAPOLIS, Minn.—The International Union of Family Organizations will hold an International Conference on the Family in conjunction with the annual meeting of the National Council on Family Relations. This will be held at Teachers College, Columbia University, August 23-26. The theme of the conference will be "Personal Maturity and Family Security." There will be plenary sessions and section meetings, including speakers from various parts of the world, and involving translations into the major languages. One of the section meetings will be on religion. For information concerning registration, write: Mrs. V. W. Jewson, Executive Secretary, 1219 University Ave., S.E., Minneapolis 14, Minn.

Publications for the White House Conference

WASHINGTON, D.C.—The five major publications which each person attending the 1960 White House Conference on Children and Youth will receive as part of his Conference fee are available also to others interested. They are offered at a special discount if purchased before March 26, the cost for the total number being \$10. The titles are as follows: *The Nation's Children* (3 volumes), *Children in a Changing World*, *State Reports Digest*, *National Organizations Digest*, and

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wanted by Methodist Church of 1631 members, 1281 in the church school. New religious education building. Good salary. Located in State College, Pa., home of Pa. State University, population 12,000, in beautiful mountain valley. State education and experience. Write Dr. Leon R. Kneebone, Chairman Personnel Committee, St. Paul's Methodist Church, State College, Pa.

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to be responsible for the work with youth and adult workers with youth. Excellent opportunity to share with a staff in a Methodist Church (in northeast residential Baltimore). Single, college education and experience preferred. Write: Mrs. Katherine A. Smith, Northwood-Appold Methodist Church, Loch Raven & Gold Spring Lane, Baltimore 18, Maryland.

Conference Proceedings (to be published following the Conference). The volumes may also be purchased individually. For information write Publications Division, White House Conference on Children and Youth, 330 Independence Ave., S.W., Washington 25, D.C.

New Appointments

SCHENECTADY, N.Y.—MR. LEONARD SIBLEY, Executive Secretary of the Character Research Project for the past six years, has been appointed Research Secretary for the Board of Parish Education of the United Lutheran Church. He will be responsible for directing evaluational procedures for the denomination.

ANDERSON, Ind.—MRS. BETH L. WILLIAMS has been named new editor of junior church school materials for the Gospel Trumpet Company (Church of God). She assumes part of the responsibilities carried by MISS MAE MCALPINE, who was to retire as children's editor on January 1 but who is continuing to edit some children's materials on special assignment. MISS LOTTIE M. FRANKLIN is Editor of Church School Publications.

FOR LENTEN READING

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Write to Harvey Seifert,
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AT CLAREMONT, CALIFORNIA
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Religious Radio and TV Workshops

NEW YORK, N.Y.—The Broadcasting and Film Commission of the National Council of Churches has scheduled the following religious radio and television workshops:

March 9-11, Erie, Pennsylvania

March 28-30, Providence, Rhode Island

April 25-29, Portland, Oregon

August 1-12, New York, New York

For further information write Mr. Charles H. Schmitz, National Council of Churches, B.F.C., 475 Riverside Drive, New York 27, N.Y.

Religious Arts Festival

ROCHESTER, N.Y.—The Central Presbyterian Church, 50 North Plymouth Ave., Rochester, N.Y., announces a second religious arts festival, April 28 to May 8. Competitions are being held in painting, sculpture, choral music, poetry, drama, photography, and other fields. Entry forms and information may be obtained by writing the church.

Citizens Council Ends Activities

NEW YORK, N.Y.—The National Citizens Council for Better Schools terminated all of its activities in 1959. Its publications will be available hereafter from the National School Boards Association, 1940 Sheridan Road, Evanston, Illinois.

A "Seminary" for Laymen

(Continued from page 15)

ership is available in most communities.

The fact that ministers and laymen frequently express dissatisfaction with the incidental, fragmentary instruction offered in their churches reflects a

growing awareness of the importance of an informed church membership. There is need for a comprehensive systematic presentation of our faith that enables Christians to contribute significantly to the ongoing progress of their church. In the words of the "Statement of Purpose": "We believe that Protestant Christianity draws strength from individual commitment based upon sound Christian learning. Patterns of the Christian life change from generation to generation, but the essential purpose remains: knowledge, love, and service to God in the name of Jesus Christ."

What Are Teen-Agers Like?

(Continued from page 22)

question handed to me at one parent meeting was, "How do I tell if 'every one else is doing it' or if it is just an excuse each teen-ager uses with parents to get his or her own way?" I, too, have pondered this question, and decided to include it in my questionnaire. I asked, "Do you feel that you should be able to do things just because 'everyone else does it'?" Yes. No... Why?..."

A senior high girl answered, "but it's a good excuse to get my way." "No, I've already worn out that excuse"—this from a junior high girl. Although the teen-agers question wanted acceptance with their peers, 67 per cent checked "No" for my question. Of the 20 per cent who said "Yes," the majority did so only because they did not want to be called "square."

Then they are not conformists! At least not the young people attending the church schools to which the questionnaire went. If not, why not? Is it that they are attracted to the church because they feel the need for a place where they can resist following the crowd? Or is it that the teaching of the church concerning the worth of the individual have strengthened teen-agers in their desire to be themselves? Are they in the church because they are nonconformists, or because the church made them nonconformists?

Teen-agers challenge the church

The more I work with teen-agers in the churches, the more impressed I am with their depth of reason, their sincerity, and their capacity for deep commitment to Christ and church. Perhaps the young people of our churches are exceptional, and of higher quality than the "average" teen-ager in the total population. So, does not this fact challenge us to give them exceptional leadership?

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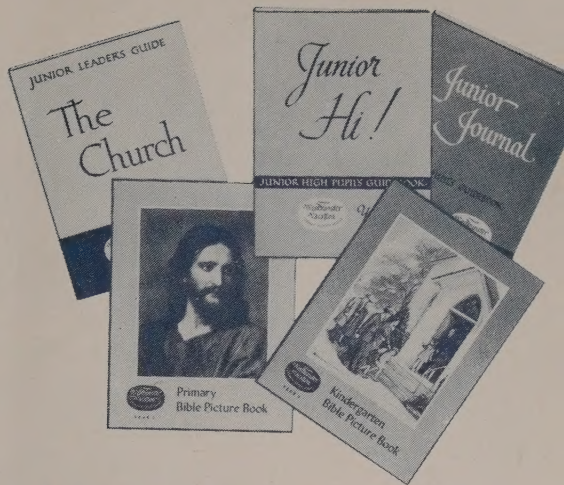
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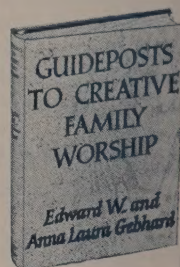
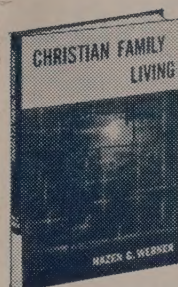
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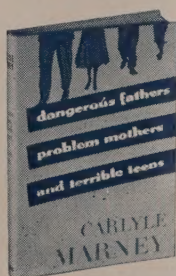
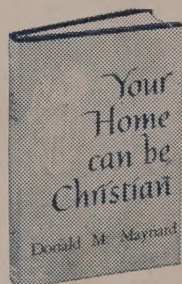
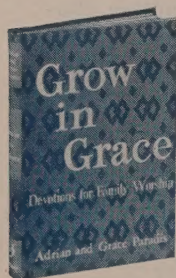
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